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A Mother of Bethlehem

A Story of Shabuoth By ELMA EHRLICH LEVINGER

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The warm sunlight flowed into the window of the little house of Naomi of Bethlehem, the house where she had borne the two sons who had died in Moab, across the Jordan. A widow without children, she had returned to the home of her childhood with Ruth, her daughter-in-law, at her side. Ruth, the widow of Mahlon, a woman of Moab, had deserted home and kin for the sake of Naomi, her mother-in-law, refusing to desert her in her old age. . . . And now Naomi, in trembling doubt and impatience, waited for her to return from the threshing floor of Boaz.

Sitting by the window, the morning sunshine falling upon her gray hair and sorrowful face, Naomi remembered all that had come to pass since her return to Bethlehem. Naomi, who had gone forth a wealthy woman, rejoicing in her husband and her two strong young sons, had returned a sorrowing widow, with no stay in life but the frail girl who drooped at her side. She who had known abundance might have suffered want had not Ruth gone forth into the harvest fields of Boaz, the rich kinsman of Naomi, there to gather the gleanings of the reapers, consecrated by the law of Moses to the fatherless and the poor.

Naomi recalled her fears of Ruth the morning the girl had set out for the harvest fields of Boaz; even in the coarse garments she had worn since her widowhood Ruth's beauty shone forth so radiantly that Naomi had bade her a little harshly to veil her face should she meet with rudeness from the young men who worked among the reapers. Later she repented of her sharp voice, for Ruth, who was docile in all things, had never been guilty of boldness or immodesty. Yet a pain stirred in Naomi's jealous mother-heart as she realized that her dead son Mahlon was deprived of his wife's sweetness and beauty even in the days of his youth.

The summer days passed until the barley harvest was over, and every night Ruth, weary from her toil among the gleaners, returned with her arms filled with gleanings. As they sat in the dusk together she told many tales of the kindness of the reapers, who gave her the best of the gleanings; and she spoke often of Boaz, the master of them all, who

had asked her to sit and break bread with him during the noontide meal and given her to drink from his own

cup. And Naomi had listened with a heart strangely torn between joy and anger—joy that the thing she had hardly dare to dream might come

to pass, anger that Ruth, who had known her son's love, had so soon learned to forget his devotion and

kinsman and a rich landowner in Bethlehem. Now the end of the barley and of

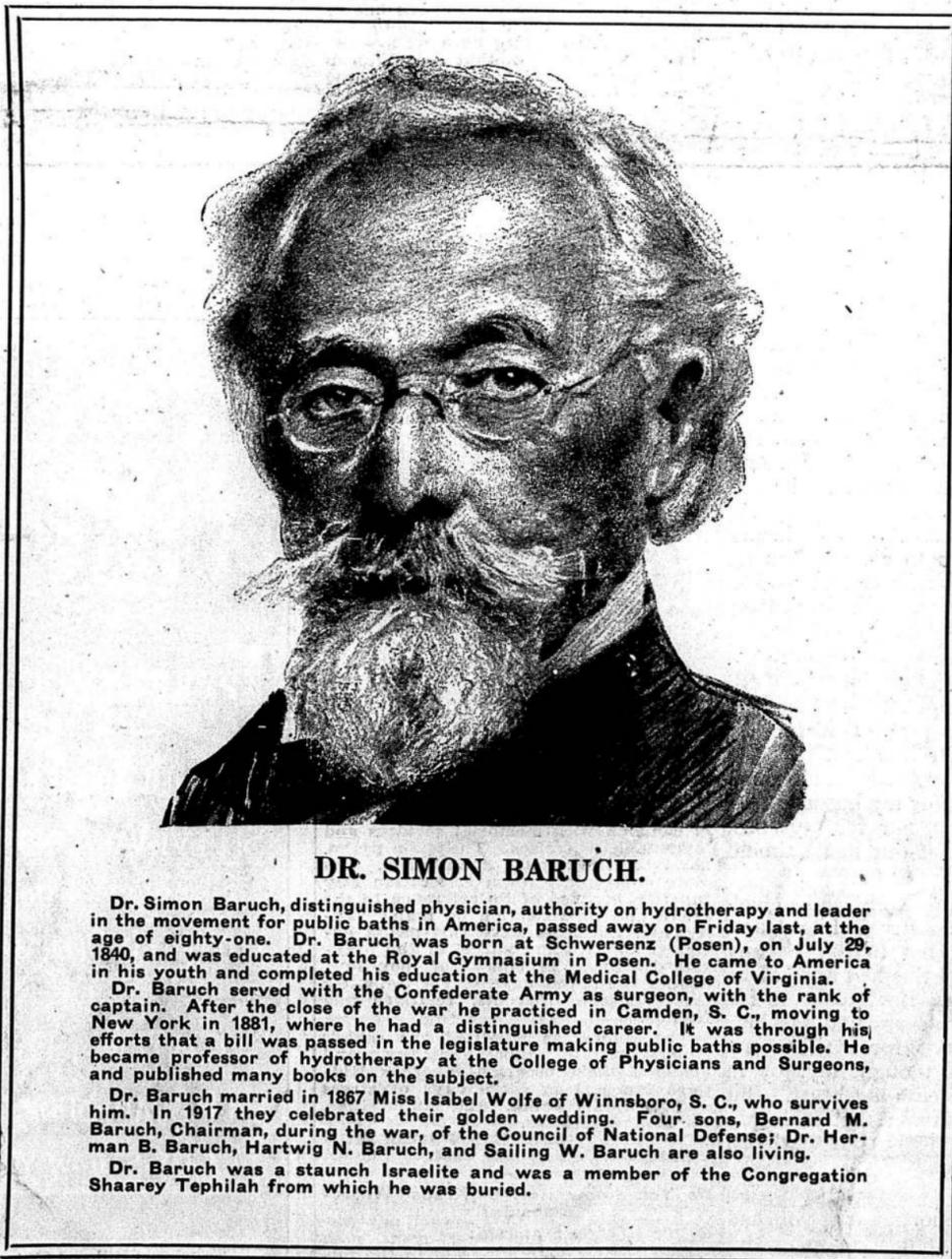
end and that her dreams would thus end in emptiness. And so the night before when she knew that Boaz, according to the custom of that day, slept upon the threshing floor, Naomi had called Ruth before her and had placed upon her certain strange commands. With her own hands Naomi decked the girl in her own bridal garments, delicate robes of silver and white, the sole remainder of her former wealth; she braided the girl's dark hair with pearls and placed bracelets and anklets upon her, wrapping her in a dark mantle and veil that those who passed upon the road might not spy upon her beauty. And then she had commanded the young woman to go to Boaz as he kept watch upon the threshing floor, reminding him that none of his house had remembered the law that when a man dies without children his next of kin must marry the widow lest his line die forever in Israel.

Ruth had flushed and paled, but had said no word, for she spoke little when deeply moved. At last she had said slowly, "And you would have me wed again?"

"If he weds you," answered Naomi, evading her question and hating herself for her evasion, "if Boaz weds you the line of my son Mahlon need not die out in Israel, and I may still hold a grandchild upon my knee."

And Ruth had answered nothing. Drawing her veil closely about her face she had left Naomi in the doorway, walking down the road, white with moonlight, as proudly as a young queen who goes to her coronation. And the older woman had watched her with increasing bitterness in her heart, for the girl seemed glad to seek out a new lover, while she, Naomi, knew she would never cease to mourn the husband of her youth.

Naomi thought of all these things, brooding over Ruth's hardness of heart as she sat waiting for her to return. "A heathen woman at heart!" she muttered. A true daughter of Moab! Well do I remember her tears over Mahlon's funeral bed. And that but a year ago! And now, because Boaz is young and good to look upon and rich, she gives herself to him gladly and looks eagerly for the day of her espousals. No daughter of Israel could prove herself so faithless to a husband she pretended to love." Thus thought Naomi, her



DR. SIMON BARUCH.

Dr. Simon Baruch, distinguished physician, authority on hydrotherapy and leader in the movement for public baths in America, passed away on Friday last, at the age of eighty-one. Dr. Baruch was born at Schwesenz (Posen), on July 29, 1840, and was educated at the Royal Gymnasium in Posen. He came to America in his youth and completed his education at the Medical College of Virginia.

Dr. Baruch served with the Confederate Army as surgeon, with the rank of captain. After the close of the war he practiced in Camden, S. C., moving to New York in 1881, where he had a distinguished career. It was through his efforts that a bill was passed in the legislature making public baths possible. He became professor of hydrotherapy at the College of Physicians and Surgeons, and published many books on the subject.

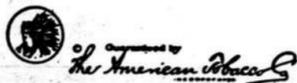
Dr. Baruch married in 1867 Miss Isabel Wolfe of Winnsboro, S. C., who survives him. In 1917 they celebrated their golden wedding. Four sons, Bernard M. Baruch, Chairman, during the war, of the Council of National Defense; Dr. Herman B. Baruch, Hartwig N. Baruch, and Sailing W. Baruch are also living.

Dr. Baruch was a staunch Israelite and was a member of the Congregation Shaarey Tephilah from which he was buried.

the few months of happiness they had known together. . . . But she kept her thoughts unspoken, and encouraged Ruth to speak of Boaz, her

the wheat harvest had come, and Naomi feared that the daily communion between Boaz, master of the reapers, and Ruth might come to an

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mother love for her dead son helping her to forget how Ruth had left native land and kinsfolk for her sake, caring for her as tenderly as though she had been of her own blood.

She looked up to see Ruth standing before her. "Well?" she asked, and anxiety made her voice harsh and shrill. "What of Boaz?"

Ruth opened her mantle before she spoke. "These six measures of barley did Boaz give me," she answered, displaying the gift she brought with her, "and he has promised that he will act the kinsman's part to me." She sighed a little, her sad eyes looking through the open window toward the hills of Moab, her home, which lay beyond the Jordan.

"He said," continued Ruth, "that there was one nearer of kin to my husband's house than he. But if he could buy the land of your husband for himself, then would he have the right to wed me. Today he goes to meet the elders at the gate, that they may talk of this thing among themselves."

Naomi rose heavily from her seat, the old anger for Ruth's heartlessness stirring within her, mingled with joy that Boaz would redeem her son's inheritance and perhaps raise children in his stead.

"I know Boaz," she said at last, "and that he will not rest until he has finished this thing. . . . You will be happy with Boaz, for he is a good and honorable man."

"I was happy with Mahlon," answered Ruth softly, her eyes looking again toward Moab, where Mahlon had led her from her father's house to his own.

"Think no longer of Mahlon," commanded Naomi, again speaking harshly, "for you are young and cannot live with the dead. No doubt Orpah, the wife of Chilion, his brother, is already wed and has forgotten even his name. You need not mourn for him, for you go to a new home and a new joy. Let me mourn in your stead; it will not be hard for me, for I am his mother."

"Yes, you are his mother," answered Ruth, a strange wistfulness in her gentle face.

The old chronicles tell me how

Boaz met the elders at the gate and devised with them and the nearest of kin to Mahlon, the dead husband of the girl Ruth, how he might purchase for himself her inheritance and wed her according to the laws of Israel. They tell also of the wedding day and the blessings the people of Bethlehem uttered as they took their vows, blessings that spoke of the future, when the house of Ruth and Boaz would be famous in Bethlehem. And they speak a little of the day when Ruth held her first-born son in her arms, but they do not tell the whole story.

For when Naomi stood beside the bed of Ruth and took the new-born child from her arms she wept for the first time since the day that the earth had covered the bodies of her husband and her two sons. For now she knew that the name of her son Mahlon would never perish in Israel.

From the next room she could hear the women of Bethlehem, friends of her youth, rejoicing in her new-found joy. She heard their voices rising and falling in their festal song:

"There is a son born to Naomi,
A son born to her in her old age.
She who was without children will nurse him,
And she shall be as a mother unto him."

Naomi stole a glance toward the bed and saw tears coursing down the young mother's white cheeks. A sudden tenderness stole over her as she placed the child on Ruth's breast.

"You do not mind what they sing?" she asked. "They are old friends—old women like myself, whose days are nearly over. So they rejoice with me that I am not left like a withered tree, doomed to perish. They are glad that I and my sons are renewed in this child, who will be as a son of both of us."

"Nay, I do not envy you, though it is your name they sing, not mine," answered Ruth as she gazed upon the little one. A foolish young mother with her first son, she dreamed like all other fond mothers that some day her child might rise to a fair place before all Israel. But with her the dreams were not so wonderful as that which came to pass. How could the simple girl from Moab foresee that this child's grandson would be the fair-haired shepherd boy, David, he who would bring glory to all Israel as he sat upon his golden throne in high Jerusalem? Who was there to whisper that in the days to come, when all Israel would be scattered and broken, that many mothers, weak yet radiant upon their child-beds, would dream that their sons, descendants of the seed of David, might be the long-prayed-for Messiah of their people?

"At last I can praise God for His goodness, for He hath not deserted me in my old age," chanted Naomi. "For it was not for my husband that I mourned alone, nor for my sons, but I grieved that our name should perish in Israel."

"Mother," said Ruth, and a look of pain swept her white face, "mother, speak not to this of any one, but I would this had been Mahlon's son. When Boaz took me for his wife, his kindness and his love softened my grief for Mahlon, my husband, and I thought my joy in the child would ease my heart. But now I grieve afresh that it is not Mahlon who rejoices in our first-born and calls him son."

"Forgive me, forgive me," cried Naomi, "for I thought that you had long ago forgotten Mahlon. And you seemed so willing to marry Boaz?"

Ruth smiled forgivingly into the withered face that bent above her. "I knew Mahlon would forgive me if I wed again," she answered, "for I did not wish to die until I had borne a son."

CORRESPONDENCE.

The Agudas Israel and the Zionist Movement.

Editor Hebrew Standard:

Various Jewish papers published a notice of the meeting of the Central Council of Agudas Israel, sent to them by the London Jewish Correspondence Bureau, which was, in many points, at variance with the facts.

What, however, I wish especially to complain of is that by suppressing very important points of view, an entirely false impression is given both of the "Resolutions" and of the intentions of the Orthodox World Organization.

In the first place, it is quite untrue that the resolution passed was to further the recognition of the Agudas Israel, instead of the Zionist Organization, as the Jewish agency for Palestine. On the contrary, the resolution dealing with this matter was as follows:

"Article 4 of the draft of the Palestine Mandate, by which only one single party within Judaism, i. e., the Zionist Organization, is recognized, is contrary to the principles of impartial justice to all, and especially, moreover, is not calculated to further the attainment to the end aimed at by the Mandate, which is to attract to co-operation in the building up of Eretz Yisrael all circles interested therein.

"The Central Council, therefore, considers that a recasting or remodeling of the provisions contained in the draft for a Jewish agency is requisite in the interests of all, so that it may be made possible for orthodoxy, as represented by the Agudas Yisrael, to collaborate in the building up of the Jewish National Home in Eretz Yisrael, in accordance with the historic duty of orthodoxy and in the spirit of religious tradition and of the Jewish religious law."

From this it will be seen that the resolutions of Agudas Yisrael were guided by one desire only and had only one object in view, namely, the warm desire not to be driven away and excluded from the exercise of a legitimate influence on the building up of a Jewish Eretz Yisrael. Agudas Yisrael—behind which stand millions of orthodox Jews of the East, and admittedly almost all religious leaders of Eastern Judaism—wishes, for her part, to be allowed the possibility of working side by side with and in collaboration with the Zionist Organization, in giving advice to the British Government and supporting it by powerful help in the building up of Palestine.

It is untrue that even a single one of those present at the meeting—expressed the opinion that any efforts ought to be made to hinder or delay the Mandate. It is also untrue that the press organs of the Aguda have been invited to take up an aggressive attitude towards the Mizrahi.

Finally, it is incorrect to state that it was resolved to reject the suggestions of Chief Rabbi Onderwijzer. What was settled was rather this: That, in the opinion of the meeting, the efforts to bring about an understanding could only have a practical result when the Jewish agency had been remodeled in a way corresponding to the suggestions of the Agudah.

We expect that your sense of justice will lead you to print in full this explanation, so that your readers may be able to see both sides of the case.

M. JUNG, LL. B.,
Hon. Sec. Central Bureau of Agudas Yisrael, 279 Whitechapel Road, London, C., May 23, 1921.

(The Hebrew Standard does not use the service of the London Jewish Correspondence Bureau.)

Saul Among the Prophets.

Editor, Hebrew Standard:

Your correspondent, the rabbi of the local Jewish Synagogue, took part in the memorial exercises Decoration Day, Monday, May 30, reading the 49th psalm. The ceremonies were conducted by the Patchogue, N. Y., Post, American Legion, a committee of which, inviting the rabbi's participation, assigned to him the recitation of the 23d psalm. Your humble servant, however, told the Christian Committee that Jews make use of the 23d chapter of the psalms on joyous occasions, particularly before daily meals, having absolutely nothing in common with memorial services and lamentable exercises. The 49th psalm, however, the writer maintained, was more appropriate for a Decoration Day function because of its reference to the grave and its reflection on man's vanity, and the Jews have this psalm assigned as part and parcel of the prayers, declaimed in houses of mourning, during the seven days of sorrow, after the demise of parents, relatives and friends.

The committee admitted the rabbi's superiority in these matters and changed their program, another Kiddush Hashem in these days of stress and storm, reaction and animosities, Fords and Henries.

NACHMAN HELLER,
Patchogue, L. I., Iyar 5684.

Do You Know Rev. S. Kraus' Whereabouts?

Editor Hebrew Standard:

May I enlist your kind aid in the following: A rabbi in Czecho-Slovakia who is in great distress asks me to find out the family of the late Samuel Kraus, at one time Hazan in Cincinnati, who is supposed to be living in New York. If any of your readers know of the whereabouts of the family of Rev. Samuel Kraus, formerly cantor in B'nai Yeshurun Congregation, Cincinnati, I would be obliged for the information. G. DEUTSCH,
3600 Wilson Avenue, Cincinnati, O.

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Regents Examinations Scheduled for Shabbath Deferred for Jewish Students.

Editor Hebrew Standard:
I have just been assured by Dr. Charles F. Wheelock, Commissioner of Education, that all regents' examinations for the high schools scheduled for Monday, June 13, will be given on Monday, June 20, to those students, who because of religious scruples can not take them on Monday, June 13 (the second day of Pentecost).
HERBERT S. GOLDSTEIN,
Rabbi of Institutional Synagogue.

Closing Exercises of Congregation B'nai Jeshurun Religious School.

On Sunday morning, June 5, the Religious School of Congregation B'nai Jeshurun held closing exercises in the vestry rooms of the Temple, 257 West Eighty-eighth street. A large number of parents were present to witness the announcement of honors and prizes to the most worthy pupils.
As part of the exercises a play was presented entitled "The Broomstick Brigade," coached by Miss G. Tucker, dramatic director of the school.

BRUCKHEIMER, EDWIN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edwin Bruckheimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Prince & Nathan, their attorneys, No. 19 Cedar Street, Borough of Manhattan, in the City of New York, on or before the 15th day of December next.
Dated, New York, the 6th day of June, 1921.
ALFRED B. NATHAN, MARK GOODSTEIN, Executors.
PRINCE & NATHAN, Attorneys for Executors, 19 Cedar Street, Borough of Manhattan, City of New York.

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STATE OF NEW YORK ss.
OFFICE OF THE SECRETARY OF STATE ss.
THIS CERTIFICATE issued in duplicate, hereby certifies that THE KOVAR COMPANY, INC., a domestic stock corporation, has filed in this office on this 26th day of May, 1921, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.
WITNESS my hand and the seal of office of the Secretary of State, at the City of Albany, this twenty-sixth day of May, one [SEAL] thousand nine hundred and twenty-one.
C. W. TAFT,
Second Deputy Secretary of State.

SILVERMAN, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Gallert, Hilborn & Raphael, No. 31 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 17th day of December next.
Dated, New York, the first day of June, 1921.
RACHEL SILVERMAN, SIMON SILVERMAN, MOSES GOLDSMITH, Executors.
GALLERT, HILBORN & RAPHAEL, Attorneys for Executors, No. 31 Liberty Street, Borough of Manhattan, New York City.

GREENWALD, SIGMUND D.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund D. Greenwald, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lachman & Goldsmith, their attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of December, 1921.
Dated, New York, the 3d day of June, 1921.
HATTE A. GREENWALD, JUDAH L. ADLER, Executors.
LACHMAN & GOLDSMITH, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

CHOSNEK, NATHAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Chosnek, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Isidor Neuwirth, her attorney, No. 19 West 44th Street, Borough of Manhattan, City of New York, on or before the first day of December, 1921, next.
Dated, New York, the 17th day of May, 1921.
DOROTHY CHOSNEK, Executrix.
ISIDOR NEUWIRTH, Attorney for Executrix, 19 West 44th Street, Borough of Manhattan, City of New York.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

British Unemployment and the Condition of Jewish Charities—Helping the Jews' Free School—Herman Darewski on Jews and Music—"In Palestine Today"—The Defense Force of Jews and Arabs.

Exclusive Correspondence Hebrew Standard. London, May 19, 1921.

Unemployment continues to spread in this country, and now more than 3,000,000 people are wholly or partially affected. The Jewish community, of course, suffers in an increasing degree proportionately to its size, and the distressing thing in this connection is that Jewish charitable funds were never harder to raise. Some time ago, for example, the Jewish Board of Guardians issued an appeal for \$400,000. The appeal was backed up by every possible kind of persuasive argument, and after some long endeavor about a quarter of that sum was raised. This, by the way, seems to have exhausted that vein of charity. At the end of March the amount so subscribed had been eaten up. There was a new deficit of \$50,000 upon working expenses, which are getting more and more into debt at the rate of \$2,000 a week. It is lucky that the summer is with us. If it were wintertime, with its cold and remorseless grip, the trouble would be emphasized. Going from the local to the general point of view, the condition of this country at the present time, speaking from the business standpoint, is very serious indeed. Over half our total industrial population including the 1,200,000 coal miners on strike) is out of work, and the reaction of that upon employment of capital can easily be ascertained. The earning of wages and profits is down to a dangerous minimum and the government is plainly disturbed.

Referring to Jewish philanthropic needs reminds me that a special concert was organized last week at the famous Alhambra Theatre in aid of the Jews' Free School. This was organized by Herman Darewski, who is one of the three well known sons of Edouard Darewski, a Chazan whose name at one time was very well known in Jewish circles in Manchester, Leeds and London, where his rendering of the synagogue services always was delightful. I mentioned his death in these columns a few months ago. Max Darewski was the first of these three sons to become famous, and this was as a boy piano phenomenon. He is a grown man nowadays, but one of our most superb public pianists. Another brother went into the theatrical production business, still keeping very largely to the musical side. Herman Darewski, the last of the three to make any splash, became pretty well known as a song and dance composer, but later he blossomed out into the headship of one of our biggest music publishing houses, which, besides having extensive British connections, also represents no fewer than 26 American music publishing firms.

Interviewed on the subject of Jewish music, Herman Darewski estimated that 70 per cent of living musicians were of Jewish birth. He himself confesses quite frankly that he publishes what has been called tingle-tangle music, meaning thereby cheap and tuneful but not very scholarly stuff. He owns that economic considerations forced him to do this, and they certainly have paid him well. "There can be no doubt," proceeded

Darewski, "that music has a refining and elevating influence upon the human mind, and many social troubles which are experienced in the world today are due to the suppression of elementary emotions which, if allowed full scope, would relieve the tension, lack of such relief producing disorders that are a great social evil. By placing within the grasp of the multitude a mode of self-expression which is harmless, nay, beneficial, we should be rendering a service to mankind. The Jews, who have so great a love for and appreciation of music, should lead the way in this movement. We have hitherto been very conservative in our methods of teaching music, and psychologists would do well to devote attention to improving the methods of musical education. I hope myself to introduce a pictorial method of teaching music that, I am told, conforms to the method by which the alphabet and modern orthography were evolved." It should be added that during the war Darewski was indefatigable in providing entertainments for the troops through the Y. M. C. A., and helped to supply no less than 155,000 musical instruments and 2,000,000 sheets of music for the use of the troops.

The "Times" is continuing its very interesting series of articles entitled "In Palestine Today." The last article mentions that it is now proposed to raise a local defence force in Palestine, which would eventually relieve part of the Imperial Garrison. Palestine will pay the British Colonial Office an annual contribution of about \$400,000 to start with to cover part of the cost of this force, which for the first years of its existence will not exceed two battalions of freely enlisted Jews and Arabs.

Intimately connected with the question of defence is the question of the eastern frontier of Palestine. To understand this it is necessary to have a slight acquaintance with the recent history of the country beyond the Jordan. After the fall of the Sherifian government of Damascus in July, 1920, the Arabs of the old Kingdom of Kerak were left very much to their own devices. British "control" was represented by a few officers, directly under the British High Commissioner, who combined the functions of advisers to the local governments, which rarely listened to them, and of intelligence officers.

These governments were numerous. That of Ajlun (Northern Gilead) broke up into four independent Kazas—Ajlun, Irbid, Mezar and Jerash. The government of the Belka (Southern Gilead) held together more or less. It is now composed of the Sanjak of Salt, ruled by Mazhar Pasha, its Arab governor in Turkish days, with a local council to assist him, and the Kazas of Amman, Madaba and Zize. Farther south the Kaimakam of Kerak, with a council of notables, rules part of Moab, while southward against lies Tafila, an independent town which has hitherto refused to have anything to do with Emir Abdulla's Sherifians at Maan.

Forming themselves out of the wreck of the Sherifian government in Damascus, the Transjordanian administrations all summoned assemblies of notables, who voted taxes and sanctioned the formation or the maintenance of forces of gendarmes. This done, many of them

repaired to their villages, where, with very human inconsistency, they defied the gendarmes and shot at venturesome tax collectors. Much bickering followed between and within these governments, whose difficulties were increased by strikes of unpaid gendarmes and raids by Bedouins, whose sympathy with anarchy is natural. In the midst of this confusion came Emir Abdulla in February from Maan. At first his arrival did not improve matters. Some of his partners raided French territory, and taxes for a time ceased to come in. But the Emir soon proved that his reputation as a wary and politic leader was deserved. He threw his influence on to the side of law and order, and in conversations with Sir Herbert Samuel, whose guest he was at Jerusalem in April, and with Mr. Winston Churchill, satisfied them, and through their mediation satisfied M. Robert de Caix, General Gouraud's political adviser (who happened to be visiting Jerusalem at the time) that he had no intention of using Transjordan as a base of operations against Damascus. For the present he remains as an ally in his Emirate of Kerak (Transjordan). If he succeeds, and if the French do not again alter their policy, a greater destiny may await him.

For the time, therefore, there is no reason why the British Government or the Palestine administration should commit itself to any military expenditure east of Jordan. Still, the situation there may change for the worse. The Bedouin, though not formidable, may become a nuisance and impede the construction of the projected irrigation works and power stations in the Jordan Valley. But Palestine, especially is regarded as a future Jewish National Home, must contribute to her own protection, whatever her government's ultimate policy beyond the Jordan, and the formation of a defense force must, therefore, be welcomed by the British taxpayer. Only, let this force be what it is proposed to make it—a military defence force. To use it through motives of economy to take the place of or to supplement the very efficient Palestine police would be a costly mistake.

SHABUOTH.

By MRS. FELIX A. LEVY of Chicago. National Chairman, Committee on Religion, Council of Jewish Women.*

Of all of the holidays which we Jews observe, there is not one that makes so strong an appeal to our Jewish mothers as Shabuoth. On this day they hear from the lips of their children public confirmation of the acceptance of the faith of Israel, and they know the joy that comes from the consciousness of religious duty well performed. This Festival of Weeks, which in ancient Israel was the joyous celebration that marked the end of the harvesting of the grain, was early identified with the day on which God gave the Ten Commandments to Moses. Significant it is that in modern times we have combined the important elements of each of these events. Even as our grateful ancestors brought as an offering the best of their harvest to their Maker, so do we, mindful of God's bounty, bring our children, our most precious first fruits, to God's altar and through them we renew our pledge to keep the covenant which Israel made at Mt. Sinai.



MRS. FELIX A. LEVY.

What a serious day for the mother and her child! Every mother must ask herself if she has, by precept and example, made her child understand what the ceremony of confirmation means. Does he appreciate what it is to be a Jew and to be accepted into the Congregation of Israel? The mere words that he has been taught to pronounce are mockery and vanity if they do not acquire a meaning out of his own experience. There is a rabbinic legend which says that when Moses broke into fragments the tables of stone which God had given him, because he saw his people worshipping the golden calf, the letters that had been graven upon them were not destroyed, but leaped, as it were, embodied in flame, from their place and turned visibly and legibly in the sight of the people. Are the great truths of God's laws emblazoned in the heart of your child so that

*Mrs. Levy gives the reform viewpoint of Shabuoth, which centers around the confirmation service, a ceremony which is not approved of by the Editor of the Hebrew Standard.

no matter what may come to him in life he will have the moral strength to conquer all obstacles and be a worthy descendant of Israel's heroes and sages?

Unfortunately, the beauty and simplicity of Confirmation have been greatly marred by the tendency of the times to extravagance and display. Mothers often permit their children to feel that this is an occasion for expensive clothes, elaborate receptions and costly presents, and be cloud the religious significance of the day. To be sure, it is a joytime for the children and should be marked by every effort to make them happy—but with moderation. Sad it is that some parents have gone so far as to deprive their children of this important experience because of the show and tinsel which have seemingly become a necessary part, and yet these same parents think nothing of wasting time, energy and money on a beautiful Christmas tree laden with useless gifts. The period of Confirmation, coinciding as it does with the beginning of adolescence in children, is the time in their lives when shallow pleasures make their strongest appeal. As the years go by, however, more serious joys assume greater proportions and in due time all children look back to the day on which they took their Confirmation vows as one of the brightest pages in the book of life, remembering it only as a solemnly joyous religious experience.

As members of the Council of Jewish Women we have given our promise to do all that in us lies to preserve the faith of Israel. No one act can do so much to help us keep this pledge as the conse-

cration of our children to God's service at this holy season. By it we dedicate our own lives anew. We, too, avow that in us every fine ideal and noble resolve which the confirmation service inspires in our children will find exemplification. They will come often to God's house because they see that we love to go. They will keep God's commandments because they know that we obey them. They will be proud of their Jewish birthright because they will understand that to us it has brought happiness and peace.

Rabbi Levinger Kept Busy.

Rabbi Lee J. Levinger, executive director of the Ninety-second Street Y. M. H. A., New York city, is constantly being called upon for public duties connected with his former service as a chaplain in the American army overseas.

On May 7 he delivered the address at the memorial service of the Twenty-seventh Division at the pier in Hoboken in honor of the soldiers whose bodies are being returned from France. On May 22 he made the speech of acceptance for a stand of colors in behalf of Lexington Post No. 108 of the American Legion, of which he is chaplain. On May 29 he delivered the memorial prayer at the service of the Hebrew Veterans of the Wars of the Republic in conjunction with the Free Synagogue at Carnegie Hall. Later in the day he gave the invocation of the Memorial Day service of the Brooklyn Council of the Veterans of Foreign Wars in Prospect Park, Brooklyn.

DEDICATION CEREMONIES

Maimonides Elmont Cemetery

SUNDAY, JUNE 19, 1921

The Maimonides Benevolent Society, Founded 1863, having purchased a beautiful site for a cemetery at ELMONT, L. I., will hold appropriate dedication ceremonies on the grounds

SUNDAY, JUNE 19th, AT 3 O'CLOCK P. M.

It is the intention of the society to make this Cemetery one of the most desirable in this section. It has appropriated a large sum for the purpose. The public is invited to attend these ceremonies and to inspect the site.

Any person interested in the future purchase of a plot will be furnished free transportation if they will notify or apply to ALBERT FREDERICKS, Secretary, 601 West 164th Street.

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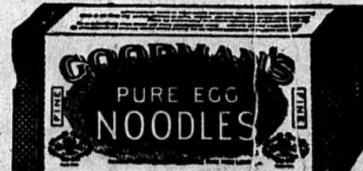
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ITEMS OF INTEREST IN THE JEWISH WORLD

The Austrian Tourists' Club has decided not to admit new Jewish members.

D. A. Sachs, Sr., one of the most noted lawyers of Louisville, Ky., is dead at the age of 71.

At Gonionz (near Bialystok) the cattle belonging to Jews are not allowed to enter the town pastures.

The three lodges of the Independent Order Brith Shalom in Cleveland are arranging to consolidate.

The London Jewish Hospital is in receipt of a legacy of £1,000, bequeathed by the late Daniel de Pass.

A Sisterhood has been organized by the ladies of the Shaarei Tefillah Congregation, Baltimore, Md.

The Y. M. H. A. and Y. W. H. A. of Harrisburg, Pa., have acquired new quarters at 1102 North Third street.

A new chapter of Hadassa, to be known as the North End Chapter, has been organized in Montreal, Canada.

The Young Ladies' Relief Society of Pittsburgh, Pa., has presented a motor ambulance to the Montefiore Hospital.

The University of Alabama has conferred the degree of Doctor of Literature on Rabbi Morris Newfield of Birmingham.

The Associated Jewish Charities of Chicago is remembered in the will of the late Jonas Kuppenheimer for a bequest of \$20,000.

Under the auspices of the Union of American Hebrew Congregations, a religious school has been instituted at Fond du Lac, Wis.

Harry E. Weinberg, prominent attorney of Duluth, formerly of St. Paul, has been appointed City Prosecutor for the city of Duluth.

Zeta Beta Tau Fraternity has granted a charter to the Alpha Mu Sigma local to be established at the University of Washington, Seattle.

The Hartford (Conn.) Young Women's Hebrew Association is preparing to launch a membership campaign for 1,000 new members.

Dr. Abraham Cohen has just completed 25 years as chairman of the School Board of the Oheb Shalom Congregation of Baltimore, Md.

The Polish Academic Youth Organization has expressed itself in favor of allowing Ukrainian Jewish refugees to enter the Universities of Poland.

A Pole, Sobovelsky, who killed his mother at Vilna and attempted to accuse the Jews of the crime, has been found guilty and sentenced to death.

A campaign has been inaugurated in Minneapolis, Minn., for funds to help erect the new building of the Jewish Home for the Aged of the Northwest.

Cedar Rapids Lodge No. 811, I. O. B. B. was instituted at Cedar Rapids, Ia., on May 20. There were seventy-two members initiated on that occasion.

Mr. Henry J. Berkowitz, who graduated from the Hebrew Union College last week, has been installed as assistant to Rabbi Leo M. Franklin of Detroit, Mich.

The Shreveport Y. M. H. A., which was organized three years ago with fifteen members, has now grown to over 200. New clubrooms were opened last month.

Memphis Lodge No. 35, I. O. B. B., has won the cup offered by District Grand Lodge No. 2 for the largest gain during the past year, with 517 new members enrolled.

Judge Harry M. Fisher was one of the successful candidates on the coalition ticket for Judge of the Circuit Court at the election held in Chicago, Ill., last Monday.

Elaborate plans have been made for the fifteenth anniversary celebration of the Beth Moshab Z'Kainim (Jewish Home for the Aged) at Pittsburgh, Pa., on June 19.

The anti-Semitic students of the Polytechnic have demanded the introduction of a percentage norm against Jews. The Rector of the Polytechnic has joined the movement.

Moses Frank, for many years president of the Baltimore (Md.) Hebrew Congregation, died last week at the age of 76. Mr. Frank was a native of Baltimore.

The Warsaw Jewish leaders will send deputations to the Argentine Republic and to Canada to persuade the governments to allow the Ukrainian refugees to enter those countries.

The cornerstone of the new synagogue of the Congregation Shaarei Tefilla at Flushing, N. Y., was laid last week. The building will have a seating capacity of 3,700 and will cost over \$50,000.

The editor of the anti-Semitic organ, the Courier Warszawsky was sentenced to one day's arrest and to a fine of 30,000 marks and costs for libeling the Jewish Academic Home at Warsaw.

Prior to his retirement as president of the Hebrew Union College of Cincinnati last week, Dr. Kaufman Kohler was the guest of honor at a banquet tendered him by the entire student body.

Construction work has begun on the new synagogue and community service hall to replace the old building at Washington and Houston avenues, Houston, Tex., recently badly damaged by fire.

Rabbi Emil G. Hirsch of Chicago, Ill., besides numerous personal gifts, received a purse of \$10,000 from Temple Sinai on the occasion of his seventieth birthday celebration last month.

The University of Chicago Press announces the immediate publication of a volume on Education for Social Work by Jesse F. Steiner, professor of sociology in the University of North Carolina.

Miss Louise Blattau made the highest percentage in a class of ninety-nine students for the entire course at Central High School, Memphis, Tenn., which she completed in three and one-half years.

Charles Weinberger has received the loving cup presented annually by the "Times-Picayune" for the greatest work accomplished for the city of New Orleans. Mr. Weinberger received the cup for having placed Tulane University upon a firm financial footing.

Rabbi Jacob I. Mendelssohn, now of Birmingham, Ala., has been extended a call by Baron Hirsch Congregation of Memphis, Tenn. Baron Hirsch Congregation has been without the services of a rabbi since Rabbi Wolf Gold moved to Boston, over two years ago.

Congregation Dorshe Tov of Chicago, Ill., has had plans drawn for a new synagogue and community building at the northwest corner of North Hoyne and Evergreen avenues, to cost around \$150,000. The synagogue will be designed in the Byzantine style of architecture.

Mr. P. S. Cohen, one of the most earnest Jews of Sheffield, Eng., passed away last month. He was identified with every local organization and his charities were extensive. He was one of the founders of the Talmud Torah Schools and the Shelter, a warden of the New Hebrew Congregation and treasurer of the Board of Guardians and of the local Mizraachi branch.

At Alexandria, La., a new public school building in Monroe street is to be named "Rosenthal School," complimentary to Hon. James Rosenthal, who for twenty-seven years was president of the Rapides Parish School Board.

The members of the Shomre Hadath Congregation of Poughkeepsie, N. Y., have purchased property on South Bridge street on which they propose erecting a new \$50,000 synagogue. The congregation numbers over 200 members.

The Newark (N. J.) Talmud Torah, which takes care of 800 children daily, will start a membership drive on the 15th. The institute incurred a deficit of \$7,500 last year, with indications for an even larger amount for this year.

Dr. Marcus Haase was re-elected president of the Memphis (Tenn.) Council of Social Agencies in the recent mail ballot election. Mrs. L. D. Krakauer of the Hebrew Relief Society was elected first vice-president of the council.

District Grand Lodge of the Independent Order B'nai B'rith has been very active in Germany during the past few months. New lodges have been formed in Stolpp and Seest, a second lodge has been formed in Munich, a third in Frankfurt and ladies' auxiliaries in Leipsic and Frankfurt.

Herbert Lefkowitz, student in the College of Science, Literature and the Arts of the University of Minnesota, received a fellowship in political science from Harvard University for the coming year. Mr. Lefkowitz was last year's winner of the Intercollegiate Harris prize in political science.

The vacancy in the pulpit of Temple Mt. Zion of St. Paul, Minn., created by the resignation of Dr. I. L. Rypins, has been filled by the election of Rabbi Jacob I. Meyerovitz of Gary, Ind. Rabbi Meyerovitz was elected for a term of two years, which will commence on September 1.

Marcus Rosenthal, one of the oldest and best known attorneys of San Francisco, died last month. He was a past grand president of District Grand Lodge No. 4 of the B'nai B'rith and was widely recognized as a man of culture and high character. He was a brother of the late Toby Rosenthal, famous painter.

A committee has been formed in Oregon School District No. 1 to take up the question of religious instruction in the public schools after school hours, similar to the proposition made here last year, but which never went into effect. Rabbi Jonah B. Wise has been named as the Jewish member of the committee.

A conference of societies interested in the emigration problem was convened by the Jewish Colonization Association and met at the Central Consistory of Belgium and Brussels on June 7-9. The whole problem of emigration from the east of Europe was discussed and proposals laid before the conference for the co-ordination of methods to ameliorate the situation of the Jews in the stricken countries.

The American Jewish Journals Association, headed by Joseph J. Cummins, president of the Detroit Jewish Chronicle Publishing Company, has just been founded. Papers will be published in sixteen representative cities in the United States, extending from the Atlantic to the Pacific Coast. According to tentative plans, three new papers will be launched under the direction of the new syndicate by the fall.

At a conference of the authorities held at the Ministry of the Interior, together with the Jewish leaders, the Polish government agreed to recognize the Central Jewish Committee and its branches dealing with the Ukrainian refugees. The government announced that the refugees would no longer be subjected to arrest. The Central Committee, in its turn, promised to keep the government informed of its activities.

Edward Lankow has been engaged to sing the leading bass roles for the Chicago Opera Company next season. Lankow is a New Yorker (born Rosenberg), the son of well-to-do orthodox parents. He has made successful appearances at the Vienna Opera House and some seasons ago, besides being leading bass with the Boston Opera Company, sang several "guest" performances at the Metropolitan Opera House, this city.

Frank Tannenbaum, one-time radical and I. W. W. agitator, was graduated last week from Columbia University with the "highest honors in history and economics" and was elected to Phi Beta Kappa. Tannenbaum, who is now twenty-seven, will continue his studies until he wins his degree of doctor of philosophy. He will also continue his work under the \$2,000 fellowship which he won last year in the New School of Social Research.

Officials of the Hebrew Union College have cleared through the United States Custom House at Cincinnati twenty-three cases of Hebrew antiquarian books which were purchased by the college recently. There were between 6,000 and 7,000 volumes. The books composed the private library of one of the greatest Jewish scholars in Europe. The college also will receive soon the collection of Jewish music for which 350,000 marks recently was paid.

NATIONAL YOUNG JUDEA.

A training course for leaders has been organized for the summer in New York city. Six groups are being formed, each of which will take a ten hours' course, comprising Jewish history, Jewish ceremonies, English Jewish literature, Hebrew literature, club leadership and outstanding historic figures. Training groups similar to these were very successful last summer and the necessary lecturers have already been secured for these courses. All Young Judaea leaders or others who are interested should communicate with Mr. Max Arzt, president of the Governing Council of New York City Young Judaea.

Mr. Saul J. Cohen met the Executive Committee of Young Judaea in Philadelphia and was assured that a big delegation will attend the convention of National Young Judaea at Lake Hopatcong, June 24-28.

Mr. Cohen also spoke at a mass meeting of Young Judaeans in Camden and secured a number of annual adult members from the parents who were present.

Mr. Cohen also addressed a gathering of the Kensington Young Judaeans on their dance and frolic held on behalf of the national campaign.

The executive director was in Baltimore and Washington last week and this week he is in Connecticut conferring with the State executive and the local leaders.

Such a large number of delegates have already signified their intention of being present at the convention of National Young Judaea at Lake Hopatcong, June

24 to 28, that it is believed that the accommodations there at the Jewish hotel which has been secured as convention headquarters may be taxed beyond their capacity. The convention this year is being held in an especially beautiful spot, with most attractive facilities for outdoor sports. Conditions there are very rustic, and the delegates will enjoy an experience entirely different from that of any other convention.

An effort is to be made to organize all former Young Judaeans into an association which will meet occasionally for social purposes and the members of which will be kept in touch with the progress of Young Judaea. All former Young Judaeans who are interested in meeting their former associates once in a while and in knowing what is going on in the Young Judaea movement should send in their names to the national headquarters as members of the Alumni Association.

Reform Rabbis and Zionism. To the average reform Jew, Zionism is a matter of small consequence. The large majority of the members of the Reform Jewish congregations are either anti-Zionists or non-Zionists. Yet a number of the most important pulpits of Jewish Reform congregations are occupied by outspoken Zionists. The members seem to attach no importance to the views of their spiritual leaders, but to the public at large the rabbi, or pastor, for that matter, is looked upon as the exponent of the convictions of his congregants. This state of affairs is rather curious and argues a spirit of indifference that is lamentable.—American Israelite.

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ENGAGEMENTS.

BRETTER—LEVY.—Mrs. Rosa Levy of No. 319 East Seventy-ninth street announces the engagement of her daughter Florence to Mr. Bernard B. Bretter.

COHN—SMITH.—Mr. and Mrs. Nathan Cohn of 218 West Twenty-first street announce the engagement of their daughter Sadye to Julius Jay Smith.

FELDMAN—HAMMERSTEIN.—Mr. and Mrs. Simon Hammerstein of 20 Morningside avenue announce the engagement of their daughter, Hanna Harriet, to Mr. Charles E. Feldman.

HARRIS—ALEXANDER.—Mr. and Mrs. George B. Alexander of 225 West Seventy-first street announce the engagement of their daughter, Pauline Jeanette, to Mr. Abe Harris of New York city.

NIEDENTHAL—MILLER.—Mrs. Julius Miller of 114 West 114th street announces the engagement of her daughter May to Mr. Benjamin B. Niedenthal.

SEPPER—BAEHR.—Mr. and Mrs. Julius Baehr of 959 Prospect avenue announce the engagement of their daughter, Ruth Baehr, to Mr. A. Sepper.

MARRIAGES.

AARONSON—LEVINE.—Mrs. B. Levine announces the marriage of her daughter, Lena Seltner, to Mr. Emanuel Zerach Aaronson on Tuesday, June 7, 1921, at No. 1151 Woodward boulevard, Tulsa, Okla.

DREYSPPOOL—WITT.—Mr. and Mrs. Isaac Witt of 201 West 117th street announce the marriage of their daughter Hilda to Mr. Meyer B. Dreyspsool on Sunday, June 5, by Dr. B. A. Tintner.

GOLDWATER—BLACK.—The marriage is announced of Miss Sallie Black to Mr. Charles Goldwater at the Belve-

dere, 71 West 119th street, on Sunday, June 5, 1921, by the Rev. B. A. Tintner.

LEVY—CANTOR.—On Sunday, June 3, at the Claridge, Mr. Albert D. Levy to Miss Paula F. Kanter, by Rev. Dr. Gustav N. Hausmann.

ROSENBERG—JARECKY.—Mrs. Edith Jarecky of 534 West 152d street announces the marriage of her daughter Helaine to Edgar S. Rosenberg on Sunday, June 5, 1921, at her home. Dr. H. Jarecky, the uncle of the bride, gave her away. Rabbi Aaron Eiseman performed the ceremony.

RUBIN—ELLSNER.—On Tuesday, June 7, Miss Anna Ellsner to Mr. Alexander Rubin, at the Ellsmere, Rev. Dr. Gustav N. Hausmann officiating.

SHEVACK—GOLDBERG.—Miss Sadie Goldberg to Mr. Morris S. Shevack, at Temple Mt. Zion, on Sunday, June 5, by Rev. Dr. B. A. Tintner.

SIEGEL—WEILER.—Mrs. Bessie Weiler announces the marriage of her daughter Bertha to Mr. Samuel Siegel at the Wallace, West 152d street, on Sunday, June 5, by Rabbi B. A. Tintner.

SOLOMON—FEEBISH.—On Sunday, June 5, 1921, Miss Dora Feebish of 1425 Grand Concourse to Harry Solomon of Brooklyn, at the home of the officiating minister, Rabbi Aaron Eiseman.

WACHNER—FEUERSTEIN.—Miss Hannah Feuerstein to Mr. Alvin J. Wachner, at Hotel Pennsylvania, on Sunday, June 5, by Dr. B. A. Tintner.

WENDLINGER—ZIFF.—At Temple Mt. Zion, 37 West 119th street, by Rabbi B. A. Tintner, Miss Ethel Ziff to Leroy M. Wendlinger, Sunday, June 5.

BAR MITZVAH.

ADDLESTON.—Dr. and Mrs. William M. Addleston of No. 73 East Ninety-second street announce the Bar Mitzvah of their son Harold on Saturday, June 11, at Kehilath Jeshurun Synagogue, 117 East Eighty-fifth street. At home Sunday.

LEWIS.—Mr. and Mrs. Fred Lewis of 523 West 112th street announce the Bar Mitzvah of their son Mortimer Saturday, June 11, at Temple Mt. Neboh, 150th street, near Broadway.

CONFIRMATIONS.

RITTER.—Mr. and Mrs. Louis Ritter of No. 1801 Seventh avenue announce the confirmation of their daughter Mabel on Sunday, June 12 (Shabuo) at 10.30 a. m., at Temple Anshe Chesed, 114th street and Seventh avenue. At home from 3 to 6 p. m. No cards.

MANNE.—Mr. and Mrs. S. J. Manne of No. 202 Riverside Drive announce the confirmation of their daughter Rose at the West End Synagogue, West Eighty-second street, on Sunday, June 12, 1921.

BIRTHS.

LATZ.—Mr. and Mrs. Irving Latz (nee Hattie Steinthal), 697 West End avenue, announce the birth of a son on June 1.

The United Jewish Orthodox Community of San Francisco announce the organization of an association for Jewish boys and girls, thirteen years or more. The work will be intellectual and social.

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IN THE SYNAGOGUES.

ADAS ISRAEL (Sag Harbor, L. I.).—Rabbi A. H. Baum preaches first day Shabuo on "Not to Blaspheme God's Peculiar Name." Second day, "The Harvest Feast."

ADATH ISRAEL (551 E. 169th St.).—This evening Rabbi Norman Salit will speak on "Israel's Challenge." Sabbath morning on the portion of the week.

AHAVATH ISRAEL (502 W. 157th St.).—Rev. Dr. Gustav N. Hausmann will preach first day Shabuo on "The Controversy in Heaven." Second day, "Treat Father Right When He Is Living Rather Than Beg Mechilah When He Is Dead."

B'NAI JESHURUN (257 W. 88th St.).—Rabbi Israel Goldstein will speak Sabbath morning on the portion of the week.

GATES OF PRAYER (Summer Ave. and Van Buren St., Brooklyn).—Rabbi Jacob A. Dolgenas preaches Sabbath morning and first day of Shabuo.

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom lectures this evening on "The Road to Ruin." Sabbath morning on the weekly portion. Shabuo services Sunday morning. Memorial services Monday morning.

KEHILATH JESHURUN (117 E. 85th St.).—Rev. Dr. Elias L. Solomon preaches first day Shabuo on "Ways of the Torah." Second day, "Love and Truth."

MONTEFIORE CONG. (Hewitt and Macy places, Bronx).—Rabbi Jacob Katz will preach Sabbath morning.

MT. NEBOH (Broadway and 150th St.).—Rabbi Aaron Eiseman will preach this evening on "Happiness." Sabbath morning, "Nature Studies." First day Shabuo, Rabbi Eiseman will preach a sermon to the parents of the confirmants.

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner will speak this evening and on Sabbath morning.

NINTH ST. TEMPLE (Brooklyn).—Sabbath morning Rabbi M. Friedlander preaches on the weekly portion.

ORACH CHAIM (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson preaches Sabbath morning and first day Shabuo.

RODEPH SHOLOM (Lexington Ave. and 63d St.).—Rev. Dr. Rudolph Grossman preaches Sabbath morning.

SHAARI ZEDEK (Putnam and Stuyvesant Aves., Brooklyn).—Rabbi Harry Weiss will lecture this evening. Sabbath morning Rabbi Weiss speaks on the portion of the week.

PENI-EL (W. 147th St.).—Sabbath morning Rabbi Joel Blau preaches on "In the Wilderness." First day Shabuo, confirmation services. Second day, "Back to the Synagogue."

SINAI (Stebbins Ave. and E. 163d St.).—Rabbi Max Reichler will speak Sabbath morning on "Knowledge and Heredity." First day Shabuo, "The Seal of God."

TEMPLE ISRAEL (S. W. corner 96th St. and Central Park West).—Sabbath morning Rabbi Louis I. Newman preaches on "Ought Jews Join Community Clubs?"

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (181st St. and St. Nicholas Ave.).—Rabbi Morris Silverman lectures this evening. Sabbath morning on the portion of the Law.

WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning and first day Shabuo.

SOCIAL NOTES.

Mr. H. Kramer of No. 430 East 151st street is at Cedarhurst Park, L. I.

Mr. Nat Ginsburg and family of 1893 Seventh avenue have gone to West Haven, Conn., for the summer.

Mr. and Mrs. Herman Hyman of 30 West Seventieth street are at their cottage, 72 Darlington road, Deal, N. J.

Rabbi and Mrs. Barnett A. Elzas are at West End, N. J., where Rabbi Elzas is again officiating at the Beth Miriam Synagogue.

Mr. J. I. Le Bowski, president of Mt. Zion Congregation, is spending the summer at the Annjeanette, Rockaway Park, L. I.

Mr. Joshua Rosenthal and family of 968 Falle street, Bronx, have gone to 7 Beach Thirty-sixth street, Edgemere, L. I., for the summer months.

Mrs. Louis Gersten and family of 674 West 161st street have left the city for their summer home, No. 401 Hudson avenue, Edgemere, L. I.

Dr. and Mrs. Ira I. Kaplan have closed up their apartment at 1155 Park avenue and are at Woodgate and Hollywood avenues, Long Branch, N. J.

The members of the Bronx Free Synagogue will have a theatre party on Tuesday evening, June 21, when they will see "The Broken Wing" at the Forty-eighth Street Theatre.

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FELIX M. WARBURG—AN APPRECIATION.

By MAXIMILIAN HURWITZ.
 Ever since men began to wonder about the part they are meant to play in life they have held two widely different views of the matter—the Hellenic and the Hebraic.

The Hellenic view is essentially individualistic. Man's highest aim in life is self-expression attained through a rich, varied and harmonious personal experience. He lives best who lives most. The Hebraic view, on the other hand, is essentially social. Man's highest mission in life is service to his fellow men. The crime of Cain consisted not only in his having killed his brother, but in his having failed to see that he was his brother's keeper. He, therefore, lives best who serves most.

It is characteristic that the chief Hellenic rule of conduct is "Measure in all things," while the chief Hebraic rule of conduct is "Love thy neighbor as thyself."

Now the peculiar qualities of a race find their most perfect expression in its greatest men. And so we find that with the great Jews the social motive has ever been uppermost. Be they poets, be they thinkers, be they men of affairs, invariably they make of their particular aptitudes and endowments instruments of social service.

This is strikingly borne out in the life of one of the foremost American Jews of our day—Felix M. Warburg, head of perhaps the greatest war relief agency in the world and until recently also head of the largest communal philanthropic organization in the country.

Mr. Warburg is an eminent financier, being a member of the famous house of Kuhn, Loeb & Co., bankers to the world. Still in middle life, possessed of a splendid physique and engaging presence, of keen intellect and refined tastes, he is in every way well fitted to enjoy life's fairest fruits. He might have employed the great wealth which fortune and his own rare abilities have brought him in the pursuit of some pet hobby—he is known to have several—or like Kubla Khan he might have built himself a "stately pleasure dome" and there dwelt apart from the sorrows of struggling humanity.

But no. Though a lover of art—his collection of Rembrandts is said to be one of the finest in the country—and of music, it is not to these that he gives most of his means and energy, but to philanthropic endeavor. Not that he loves art less, but men more, especially the suffering members of his own martyred race. The cry of a Siberian war prisoner reaching across the Pacific moves him more than the "golden wind" of Caruso's matchless voice. And the shadow which has darkened the lives of men ever since the world was overwhelmed by the madness and misery of war speaks more eloquently to him than the profoundest shadows of his beloved Rembrandt.

Go into Mr. Warburg's office and inquire for him, and it is more than likely that you will be told he is busy at some conference. If, however, you conclude that it must be some conference of financiers or captains of industry, you are almost certain to be mistaken. In all probability it is some meeting in connection with the numerous charitable and civic activities he is interested in. Such meetings take place daily at his office, both during and after business hours. Indeed, as a friend of his once remarked, "Mr. Warburg gives to his own business what little time he can snatch from his more pressing philanthropic engagements."

Though Mr. Warburg's sympathies are wide and varied he is best known and will by posterity be remembered longest for his work as chairman of the Joint Distribution Committee of the American

Funds for Jewish War Sufferers and as president of the Federation for the Support of Jewish Philanthropic Societies of New York City.

The Joint Distribution Committee is the greatest single achievement of American Jewry, a monument to its generosity and organizing genius. What the Hoover Commission, with far greater resources, did during the early part of the war for the Belgian war sufferers, all living together in a single small country, that the Joint Distribution Committee has for seven years now been doing for a larger number of Jewish war sufferers scattered all over a territory stretching from Siberia to Palestine and from the Black Sea to the Baltic.

The Joint Distribution Committee was organized in the fall of 1914. It consists of representatives from three constituent committees—the American Jewish Relief Committee, the Central Relief Committee and the People's Relief Committee—which collect the funds that it distributes. Since its formation the committee has distributed over thirty-five million dollars, of which ten million dollars were disbursed in 1920 alone. It has shipped vast quantities of food, clothing and medicaments to the war-stricken countries of Eastern and Central Europe. It has carried on child care and medical relief work. It has cared for thousands of refugees in Constantinople, Trieste, Vienna, Danzig and scores of other places. It has assisted Galician and Hungarian college students in Vienna, Prague and Czernowitz and Russian students stranded in Belgium. It has cared for and finally repatriated thousands of former Austro-Hungarian soldiers held as prisoners of war in Siberia. It has sent Austrian and German children to health resorts in Switzerland. It has supported schools and libraries in Poland, Palestine and Lithuania. It has established a loan fund in Palestine, lent money for reconstruction purposes to co-operatives in Roumania and helped to establish the Jewish People's Bank of Lithuania. Its representatives were the first to enter Soviet Russia, where it has already distributed half a million dollars' worth of clothing and medicaments.

It has located here in America thousands of relatives of war sufferers abroad. It has transmitted free of charge millions of dollars (\$5,000,000 in 1920 alone) sent by American Jews to relatives overseas at a time when other agencies would not or could not undertake this work. And it has maintained American relief workers abroad, who, wearing the American uniform and traveling under the American flag, deliver money and supplies to every personal risk. (It was while on such a mission of mercy that two of the committee's workers, Prof. Israel Friedlaender and Dr. Bernard Cantor, met their tragic death.)

Such, in brief, is the stupendous performance of the Joint Distribution Committee, which has made the name of America honored and loved in every part of the world. Indeed, when the full story of its achievement is told, it will send a thrill of pride through the heart of every American, Jew and Gentile alike.

From its inception Mr. Warburg has been the chairman (for a time also the treasurer) of the Joint Distribution Committee, and with rare vision, energy and tact, personally directed its far-reaching activities. In this he has been ably assisted by Louis Marshall, the redoubtable champion of American Jewry, and by his illustrious father-in-law, the late Jacob Schiff—that good Ishmael whose hand was raised in behalf of every worthy cause, and to whom all in need raised their hands, never in vain.

We will close our brief account of this part of Mr. Warburg's philanthropic activity by saying that when the future historian turns to write the glorious record of America's war relief work, he will single out the two Americans who played the chief roles in it—Herbert Hoover and Felix M. Warburg, the savior of stricken Belgium and the savior of stricken Jewry—and in the quaint French phrase, so beautiful in all its simplicity, declare them to "have deserved well of humanity."

The other great organization with which Mr. Warburg's name is closely associated is, as we have already said, the Federation for the Support of Jewish Philanthropic Societies of New York City, whose president he has likewise been from its inception until a short time ago.

The Federation, which comprises purely local Jewish welfare organizations in the boroughs of Manhattan and the Bronx, was created early in 1917 in response to a most vital need.

There are over a million Jews in these two boroughs—or ten times as many as there are in the whole of Palestine—and their number is constantly increasing. Along with this numerical increase there has been a corresponding growth in the need of every variety of benevolent institution. In answer to this need the Jews—who are nothing if not charitable, and with whom it is a cardinal point to provide for their own poor—have created a series of splendid institutions, some of which, like the Mount Sinai Hospital, are unsurpassed in their own class and enjoy the admiration of the whole world.

But with a multiplicity of institutions, each organized independently of the others, there is danger of duplication. There is likewise the danger that the sponsors of a new institution, unguided by a central directing authority, may in their enthusiasm fall to consider whether there is a genuine demand for their institution and whether it will be possible to obtain sufficient means to assure its continued existence. Finally, considerable confusion and harm may result from the innumerable and often simultaneous drives for funds.

To obviate all this, to assure the existence and growth of institutions whose long years of service speak for their usefulness, to make provision for the ever multiplying and expanding needs of a growing community, and, finally, to systematize the whole work of raising funds, a group of public-spirited and far-sighted Jews organized the Federation.

The function of the Federation is to act as a central collecting and distributing agency for the various Jewish welfare organizations of New York. It obtains its funds from dues paying members, the dues ranging from \$10 to \$100 a year, and distributes them among the affiliated institutions according to their needs, which are carefully ascertained in advance.

At present the Federation comprises ninety institutions of every description—child-caring institutions, day nurseries, delinquency organizations, institutions for the handicapped, an employment bureau for girls, a home for the aged, hospitals, dispensaries, relief organizations, institutions for religious education, settlement and community centers, technical schools and vacation camps. Among these it distributed in 1920 the sum of \$3,000,000. A magnificent sum, you say. Woefully inadequate, say Mr. Warburg and the other officers of the Federation, who know how far the needs outstrip the means.

From the very outset Mr. Warburg has been at the helm of the Federation, skillfully steering its difficult course, planning its work and generously giving it of his own means. How successful he has been, the nearly 30,000 dues-paying members of the Federation are eloquent proof. As one of the officials of the Federation recently remarked: "Mr. Warburg smote the rock of indifference and there poured forth a stream of generosity."

Mr. Warburg, believing in rotation in office, recently resigned the presidency of the Federation. That organization, however, will not be wholly deprived of the benefit of his services, as he will continue to act as chairman of its Board of Directors. The presidential mantle has descended upon the worthy shoulders of Arthur Lehman, until recently the vice-president of the Federation. Mr. Lehman is another example of a Jewish financier to whom philanthropy is both a passion and a pastime. Let us hope that he will direct the affairs of the Federation with the same wisdom, foresight, energy and tact as his distinguished predecessors.

Felix M. Warburg is a comparatively young man yet, his faculties still at their prime, his energy undiminished. Though by his efforts in behalf of the Joint Distribution Committee and of the Federation he has erected two lasting and enviable monuments to his munificence, he will not, we feel confident, rest on his laurels now. Given long life, we are certain that the years ahead of him will be as rich in service, distinction and beauty as those behind him.

Askelon.

While Jewish Nationalists are striving for the regeneration of the land of Palestine, its subterranean wonders continue to be unearthed and are constantly yielding a rich harvest. Professor Garstang is just now engaged, with the assistance of the Palestine Exploration Fund, in excavating the ancient city of Askelon—"Tell it not in Gath; publish it not in the streets of Askelon," we read in the Second Book of Samuel. Askelon's history sweeps across a great gulf of time, from 1370 B. C. E. to 1270 C. E. Samson is recorded to have slain single-handed thirty men of the city, and it is supposed to have been the birthplace of Herod the Great. Among the discoveries made by Professor Garstang are two architectural statues, some remarkable specimens of pottery, the remains of a gigantic statue, the foot of which measures over a yard long, and the debris of a marble shrine. It is hoped that the present search may throw light upon the famous "Phaetos Disk," an undeciphered stone which was discovered in 1908. Because it is believed to have been of Philistine origin, and Askelon was a Philistine city. The latest theory of the "Disk" is that it is music script—certainly the oldest in the world.—Jewish World.

Chief Rabbi Hertz Delayed.

Owing to poor connections, Chief Rabbi Joseph H. Hertz has been considerably delayed and did not arrive in San Francisco on May 24, as originally scheduled. He left Sydney, Australia, on May 5 for New Zealand, where he expected to remain until June 7, and sail for Canada. This will necessitate curtailing his Canadian itinerary much shorter than originally scheduled.

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The tithe is a national levy, which has been kept up by the Jewish people throughout the whole period of its existence.

When we speak of the Ma'aser tradition in our past we should go back to prehistoric times, to the primitive patriarchal figure with whom the Almighty made the first covenant concerning Eretz Israel, and who was the first immigrant Jew to enter the country. Abraham gave "tithe of everything" to Melchizedek, King of Jerusalem. The "tithe of everything" is here mentioned for the first time in the Bible not as something new but as if it were already an ancient practice, traditional even in that early period.

Later we meet the father of our twelve tribes, Jacob, who vowed: "If God will be with me . . . so that I come back to my father's house in peace . . . of all that Thou shalt give me I will surely give a tenth unto Thee." (Gen. 28, v. 21, 22).

Thus the Ma'aser appears in our history primarily as an ancient tradition which later developed into a law in the Torah and which is frequently emphasized as follows:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 28, v. 30-32).

"Thou shalt surely tithe all the increase of thy seed, that which is brought forth in the field year by year." (Deut. 14, v. 22).

"At the end of every three years, even in the same year, thou shalt bring forth all the tithe of thine increase, and shalt lay it up within the gates. And the Levite, because he hath no portion nor inheritance with thee, and the stranger and the fatherless and the widows that are within thy gates, shall come and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest." (Deut. 14, v. 28, 29).

Here the Ma'aser appears as not only a religious but a social institution.

These laws did not stand alone; they developed in our literature and in Jewish social life. Among the three kinds of Ma'aser established by the Talmud one was specially called the "Poor Man's Ma'aser."

The Ma'aser, which was a great and important principle in Palestine, assumed a different form in exile. Jewish economic life in Eretz Israel was never based upon money, commerce or industry, but upon agriculture and cattle breeding. For this reason the Ma'aser given in those days consisted of grain, fruit and the tithe of flocks and herds. In the Diaspora there could be no question of such Ma'aser in kind, for there we had neither fields nor herds. But the Ma'aser remained in the form of Ma'aser of money.

In the long black night of the Middle Ages, with its crusades and inquisitions, Jewish communities in every country established the Ma'aser. Every Jew, rich or poor, paid a tenth of his capital and income to the communal treasury for public purposes, such as maintenance of its institutions, support of the poor, etc.

The importance of the Ma'aser became so imperative that many communities enforced the tax under penalty of excommunication. Even in the case of recalcitrant communities, our sages of the time tell us that the payment of Ma'aser could be initiated by a single person who had the right to compel the majority to enforce it. "If there are ten Jews in a town"—says Rabbi Gershon, called "The Light of the Exile"—each individual has the right to compel the remainder to pay the Ma'aser under the penalty of excommunication." This is the only case in the history of Jewish law where a minority (consisting of even an individual) was given the power to impose its will on the majority.

In many German towns it was customary for every Jew to give one-half of his Ma'aser to the communal treasury, and to divide, at his own discretion, the other half amongst the needy. The usual manner of giving Ma'aser was as follows: First, each Jew gave Ma'aser of his capital, that is, one-tenth of all he possessed; afterwards, he annually gave one-tenth of his income. Income comprised not only that from regular sources, but also gifts, legacies, dowries, etc. Whenever a parent wished his daughter to receive her dowry in full he added a sum sufficient to enable the bride to meet the Ma'aser tax. A son inheriting from his father was obliged to pay Ma'aser even though the father had paid the tax upon the same sum previously. The reason for this lay in the fact that Ma'aser was regarded as the duty of the individual and not merely as a burden upon the capital sum.

From the Rabbinical Responsa of that day we can clearly see the extent to which our people carried out the Ma'aser principle in all its minute details. The "Gaonim" of that day discussed with a sense of deep responsibility the application of the Ma'aser to various practical cases. For example, regarding Ma'aser upon income, the question arose as to whether the burden fell upon the gross or upon the net income; or, again, if a man profited in one transaction but lost in another, whether he was entitled to set off his losses against his profits.

Rabbi Abraham Hurwitz, father of the

famous author of "Shene Luhot ha-Berit" (known as the "Shellah"), wrote in his will to his children: "And as soon as your earnings reach your hands you should set apart the Ma'aser, and then you may put the balance in your purse along with your other profane money; but on no account before you have put aside your Ma'aser, lest, God forbid, you forget. You should always have a separate purse in which you keep your Ma'aser money, in order to prevent it being mixed up with other money. And it is desirable that you should enter in your notebook the receipts and payments of the Ma'aser money annually."

These simple, homely words speak for themselves. They typify the mentality of the Ghetto which made the long Galut endurable, and insured the preservation of our people.

No Jew attempted to bargain about the Ma'aser tax. On the contrary, when it yielded insufficient revenue more was

willingly paid. So firmly was the fund established that it was possible to pledge it as security for a loan, and often Jews met public expenditures out of their own funds, trusting to be repaid from Ma'aser funds to be collected on future income.

In times of communal disaster or when the existence of the nation was threatened, and the Ma'aser was found to be insufficient to meet the calamity, Jews gave more, the "tithe" being only considered as a minimum. In some communities the tax was raised from one-tenth to one-fifth. At the time of the expulsion of the Jews from Spain and the Chmelnitzky persecutions the Jewish communities of Italy and Turkey gave a quarter of all they possessed to ransom the captives and support the refugees.

The Gaonim emphatically declared that "no Jew has discharged his charity obligation by merely paying his Ma'aser punctually, since the Ma'aser does not

belong to him, whilst charity is and remains his moral duty."

At the time of Ezra and Nehemiah, when the Jews returned to their own country from the Babylonian exile, one of the first institutions of the return of Zion of that day was the Ma'aser. From the very beginning Nehemiah introduced the strict observance of the historic agricultural tithe of grain and fruit as a state tax for the maintenance of the whole Tribe of Levi.

But Nehemiah went further than that. He instituted a Ma'aser of men. One Jew in ten was obliged to settle in Jerusalem.

"And the princes of the people dwell in Jerusalem; the rest of the people also cast lots to bring one of ten to dwell in Jerusalem, the Holy City, and nine parts in other cities. And the people blessed all the men that willingly offered themselves to dwell in Jerusalem." (Nehem. 11, v. 1, 2.)

Thus the Ma'aser tradition lives on

through the ages of our history. If our ancestors were so anxious to contribute the tithe for the mere ordinary charitable purposes of everyday life, one cannot help wondering how much more liberally they would have given for the reconstruction of Palestine, had they been allowed the opportunity. The generations of the past impose on our more fortunate generation the first of the redemption, the moral obligation to bring the required sacrifice for the rebuilding of our National Home. It is necessary for the idea to be brought home to all sections of our people that the contribution of the tithe to the Keren Hayesod is not a voluntary donation but a duty, a personal obligation, a national levy which a people imposes upon itself in its determination to emerge from servitude into freedom; and only through the recognition of this fact shall we succeed in striking a notable blow for the revival of our people in its ancestral land.

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Edited by J. P. Solomon, 1882-1909.

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Friday, June 10th, 1921 : : Sivan 4th, 5681

Sabbath begins at 7.22 (Standard time) Bemidbar. Num. 1:1-4:20. Haphtarah Hos., 2:1-22.

In Memoriam

JACOB PHILIP SOLOMON.

Born, Sivan 6th, 5598

Died, Sivan 6th, 5669

On the 6th of Sivan twelve years will have elapsed since Jacob Philip Solomon, the beloved founder and first editor of this journal from 1882 to 1909, went to his eternal reward. We, his co-workers and successors, have ever sought to pursue the paths which he marked out for our guidance, and we trust he looks down upon us from the *Yeshibah shel Maalah* in approbation of our course. On this *Jahrzeit* of the demise of Jacob P. Solomon the value of his life, personality and attitude toward Jewish problems is even more than customarily borne in upon us; throughout the year we face crucial tests in the desire and hope to meet and compass them in his spirit; at this season we test our own reaction to the unchanging ideals of Judaism and the shifting problems of each day by the principles which he well and truly set up. His memory is, indeed, a blessing to us and the Jewish world we serve. And we express the sincere and pious wish that it may be our portion through many years to come to labor on behalf of our people and their historic faith in the light reflected on us by the life of Jacob P. Solomon.

The issue for May 22 of *The Reform Advocate*, to honor Rabbi Emil G. Hirsch on his seventieth birthday anniversary, was a triumph of the writer's and printer's art. Our contemporary may be justly proud of its accomplishment, and we trust its senior editor enjoyed his perusal of the many tributes of esteem then and there offered him.

Speaking as the representative of one of our large local surety companies, one Frederick N. Withey recently declared that environment is playing a great part among Jews as surety risks. By his testimony a Jewish resident of the East Side is a "very poor risk," but the Jews of the average community rank equally with Anglo-Savons as risks. This means nothing unless, indeed, it have anti-Semitic significance. Jews on the East Side, or living in any Jewish district, are just the same as any other human beings. Consequently they are as good or as bad surety risks as any other human beings. The racial index in the surety business has little utility.

Early last month *America*, a worthy Catholic weekly of this city, printed an article by John Wiltbye under the caption, "Americans or Jack Rabbits?" This has now been separately reprinted and should be given a wide circulation. Its burden is that the enforcement of the prohibition statute violates our great rights under the Constitution, not to mention so petty a right as religious freedom. In proof of this assertion the author cites the experiences of our community recently in the matter of its wines for Passover. Such is not a beverage under the law, because used for religious purposes. Yet our rights in this legitimate matter were seriously interfered with.

SPECIAL NOTICE

Subscribers of The Hebrew Standard who are going away on a summer vacation and who want us to send their paper to them every week should notify us by mail, giving their city and their country addresses. We cannot make the necessary change on our mailing list unless we have both addresses. When returning from the country our subscribers should again notify us, this time giving the country and city addresses. Under no circumstances will we take changes of address by telephone. Mistakes in names, streets and numbers are common by that method of communication. The safest way is to notify us of changes of address by either postal card or letter.

Correspondents and subscribers are notified that matter intended for the current issue of the HEBREW STANDARD must reach our office not later than Tuesday, 10 A. M. This rule will be strictly adhered to.

IS THIS THE REMEDY?

WE are told by those who wish to be looked upon as experts in Jewish religiosity that the causes why our people have drifted from their religious moorings in recent years are due to ignorance, skepticism and indifference, and, finally, to a dearth of inspiring leaders and teachers and the unsatisfactory organization of the synagogue. Thus is our disease diagnosed with the precision of an eminent pathological practitioner, and the diagnosis supports and carries with it its own remedy.

For, if ignorance be the cause of our religious decline, if indifference produce backsliding, all we need is the Jewish education of our laity and Judaism will once more blossom as the rose and perpetuate itself to the end of time. So, with skepticism, the so-called unsatisfactory organization of the synagogue and our present dearth of leaders. All we require is an intelligent community interested in itself. At once the synagogue will take on a satisfactory organization, the skepticism of our people will cease as if by magic, and we shall experience the possessing of a veritable plethora of leaders.

Let us confess it: this proposed remedy seems to us no cure at all. For the disease bears all the evidence that the Reform Jewish doctor is in attendance on the patient, and the doctor himself is responsible for a great deal, if not all, of the symptoms thrown out by the sick one. Look at the Orthodox community, where there is no indifference, consequently no ignorance, where, indeed, skepticism cannot be found and where the synagogue is satisfactorily organized. Orthodox Judaism has no complaint to make concerning leadership, nor about backsliding, for the Jewish and the religious life of Orthodox Jews produced our sages and teachers of the past and is fertile to the flourishing of their successors of our time.

We think the remedy suggested should be otherwise expressed. It should reflect upon the Reform leadership of the community, where all the failings so cleverly catalogued are exhibited. If that leadership were reconstituted, reconstructed in accordance with Orthodox ideals, the poor patient would have a fighting chance to live.

Chicago Sinai Congregation was "certainly good to" Rabbi Emil G. Hirsch this year. Besides his customary stipend of \$24,000 per annum it bestowed upon him, to mark his seventieth birthday anniversary, a gift of \$10,000 in cash. Nice! Won't Rabbi Hirsch's colleagues in the Reform pulpit congratulate—and envy him!

We think the attention of the post office authorities should be directed to the scurrilous and anonymous scribe who, from a Florida hamlet, sends broadcast through the mails as third-class matter mendacious and dastardly statements concerning foreign-born women and those who are not of Anglo-Saxon stock, including Jewish ladies. In short, "Jim," the only, quite meaningless signature attached to the screed, is making an illegitimate and improper use of the United States mails and should be brought sharply and decisively to book.

We observe *Shabuoth* as the festival consecrated to the most prized possession of Judaism: our Law. God's Law is a tree of life to them who seize hold of it, and those who live by its precepts are good and happy. As the glory and highest pride of our religion are its Law, *Torah*, *Shabuoth* should serve to revitalize and stimulate ever deeply our attachment year by year to this great and splendid ideal. It is pregnant with significance to the world in which we dwell, which, but for Law, were a morass of evil and a quicksand of base efforts. This, then, is the object of *Shabuoth* and the thought which underlies our present words.

Teachers' College, Columbia University, has published Isaac B. Berkson's "Theories of Americanization: A Critical Study with Special Reference to the Jewish Group," which is the author's dissertation for the Ph.D. degree. The view of the writer as elaborated in this detailed study is that the various ethnic groups in this country have much to contribute to the American democracy. Naturally, with Dr. Berkson devoting specific attention to the Jewish group, he approaches his problem from the Jewish angle, and finds that the Jewish group, no less than the others, has contributed something of special significance to American democracy drawn from its historic traditions and racial consciousness. The theoretical part of the work is succeeded by an exhaustive account of the Central Jewish Institute of this city, the laboratory in which theories of Americanization are realized in practice by real Jews of the Jewish group. We have here, then, a useful and interesting study, a book which deserves the attentive perusal of a wide circle of interested readers.

Either the editor of the news announcements released to the Jewish press from the National Federation of Temple Sisterhoods is the veriest *Am ha-Aretz* or he (or she) is properly possessed of an appalling amount of undiluted *chutzpah*. The sisterhood of the Reform congregation of Norfolk, Va., recently celebrated a ceremonial object day, and from this account of the function one would think these innocent ladies indulged in the high-jinks usually associated with county fairs in the back-country. Thus we are assured that the rabbi of the synagogue "gave a beautiful and intelligent explanation of each article." And that the gaping natives may be struck dumb with astonishment at the editor's surpassing erudition, a catalogue was provided of the "familiar synagogal ceremonial articles." *Cui bono?* "A little learning is a dangerous thing." And of such amazing "news" is the bulletin of the National Federation of Temple Sisterhoods "made"!

REVELATIONS AND REVOLUTIONS.

"And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud; so that all the people that were in the camp trembled." (Ex. xix, 16.)

REVELATIONS are revolutions. Revelations are revelations. The mills of the gods grind slowly, until the works are speeded up, and then the fearful grist pours in upon the world: thunders and lightning and trembling. Nor was the revelation on Sinai, which we are about to celebrate, marked as it was with manifestations of awe and dread, other than the type and image of all revelations that are revolutions. In fact, is it not much more awe-inspiring when such manifestations take place not atop the mountain but down in the valley, where men live and struggle? When in the course of human history the very earth quakes beneath mortal feet, and life itself is subjected to havoc and upheaval, is that not a more impressive evidence of the Divine Presence than the theatrical thunder of the heavens?

The only transforming agency in the world is—thought. It precedes all action, it is the solvent of all error. Whenever a wish is father of a thought, the child is usually still-born, or at best short-lived. For not out of desire, but out of thought, are the best things of life generated. Desire propels, but thought originates and perfects. Therefore, desire must be the handmaid of thought, rather than thought be subject to desire. Thought, however, has a way of ripening slowly, of penetrating the minds of men by degrees, until the very stuff they are made of is transformed often unbeknown to themselves. And when the miracle has been effected, and the minds of men are prepared, and the last resistance has broken down to the forward march of redeeming ideas, then some mighty desire flashes up—like lightning above the mountain-top—by whose lurid flame the thought that has been silently at work appears a new revelation. And the new revelation becomes the new revolution.

It is difficult to gauge the influence of thought. Sinai is everywhere. And it is difficult to follow the obscure workings of thought, as it silently plies the mind-stuff of peoples. The real divine grist is thought, that is why the mills grind so slowly. And all the while men are scarcely aware of what is going on about them. They hear not the creaking sound of the grinding upper and nether stone, they see not the invisible toilers, they know not that the process has been going on for aeons. Only when at last the work of the spirit is visible even to the grossest perception do men become sensible of the birth of a new idea destined to change the face of life. In very truth there is no new birth. There is nothing new *above* the sun, while some things do seem new *under* the sun. In very truth there is no new revelation, for God is always there for men to behold and know and serve. The theophany is a rare occurrence only for those whose eyes are habitually sealed. Vast forces accumulate in the universe, like thunder-clouds that store their lightning before they burst, and then make themselves suddenly felt in history. This cataclysmic finale to a drama playing through the ages men call revelation, for to them it is new. Because their eyes are unsealed they believe that truth has been unsealed. Where did the revelation take place? Not in the heights but in the hollows; not on the mountain but in the valley.

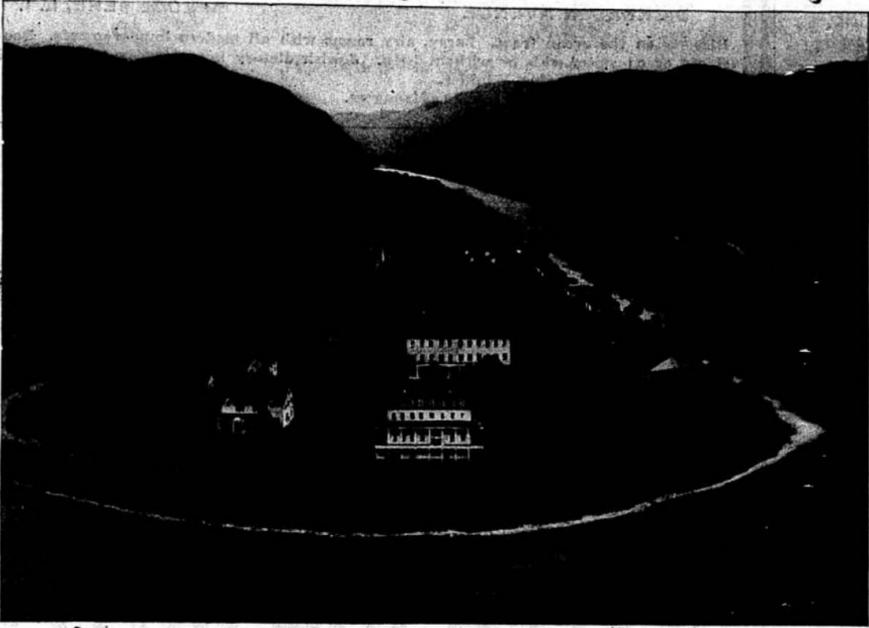
When the lightnings flash down from the heights and bathe the landscape in unearthly light, does it not appear as though the whole world were changed, transfigured, beautified? For one moment the stormy sky is rent asunder as though in the act of revealing some darksome yet beneficent secret; for one moment hills and dales are lit up with celestial light; for one moment a stumbling wayfarer finds his path illumined before him. But the moment passes, and the heavens are dark, and the earth wrapt in a black pall, and the hapless wayfarer—stumbles on. So it is with these sudden lightning-laden revelations that are followed by equally spasmodic revolutions: for a brief spell men are led to believe in the advent of a "new heaven and new earth"; a new path seems to open before the travellers of life—only for a time. Soon human life resumes its wonted course, and everything is as it has ever been. Everything—with a difference. For the lightnings that flash from the skies may leave no trace on earth, but the revelations that are revolutions do leave many a vestige in the minds and hearts of men, making them aware of a higher destiny and a nobler goal. Imperceptibly, life has moved a step forward, and will be waiting through centuries of hope for the next climacteric event.

Not by revelations and revolutions is the true march of progress insured. When the dramatic moment is past, the slow grinding process of the divine mills begins anew—or, better said, it continues as ever before, since it has never stopped. Revelations and revolutions are but a necessary concession to human weakness, to human blindness. The true advancement of the race is insured rather by this slow grinding, this scarcely observable infiltration of ruling ideas, which we have come to call evolution. Yet, revelations and revolutions are necessary, if only to shock the peoples out of indifference, and, also, in order to mark, sometimes in blood, the stages of the journey.

Thought moves in waves. Life is rhythm. Crest—trough—crest; crest—trough—crest; endlessly, endlessly, over the wide ocean: but where is the shore, and where the haven of rest? Are we to be tossed about world without end, now rising to the top, now hurtling down into the abyss, now nearer to heaven, now nearer to the nether regions, but never sailing our frail craft in calm waters? Perhaps this is so: no matter. We rise from crest to crest, never remaining in the trough; and we rise from revelation to revelation, and from revolution to revolution, thankful that for never so brief a moment ours was a swift clear glimpse of the heavens.

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WOMEN RABBIS.

AN HISTORIC SURVEY.

By **GOTTHARD DEUTSCH.**
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For some time the Jewish press of all
countries has been filled with the sensa-
tional news that we shall soon have a
woman in the pulpit. The fact underly-
ing the startling information is that a
young girl is attending one of the pre-
paratory classes of the Hebrew Union
College, which was the case repeatedly
before, even Christian young women
having been among the students. The
object of this essay is not to discuss the
prospects of such an innovation, on
which I expressed my opinion, when
asked by a daily paper, to the effect that
the needs of the synagogue are not
women in the pulpit but men in the pew.
My sole object is to present facts con-
cerning the participation of women in
the synagogue life from a strictly his-
toric viewpoint.

In order to do full justice to the sub-
ject the wider question of the views of
Judaism on woman in general ought to
be presented. This, however, would re-
quire a book, and in addition it has to
be remembered that we have no unani-
mous standard on any religious question
of such a character, as the following
few quotations will prove: The Midrash
(Gon. Rabba, 17) states sarcastically
that the first "s" is found in the Torah
in the story giving the creation of
woman, because when woman was cre-
ated Satan was created with her. In a
serious manner Abraham Gombiner, one
of the most respected glossarists of the
Shulhan Aruk, c. 1660, says women shall
not wear white garments on Yom Kip-
pur because white garments are a sym-
bol of angelic purity, and women cannot
be angels (Magen Abraham, 610, 5), in
support of which he quotes a Midrash
(Lev. Rabba, 30, Yalkut, Prov. 21, 22),
which states that all angels are of the
masculine sex. As a popular sentiment
expressing the same idea we may quote
a printer's jest in the first illuminated
edition of the Passover Haggadah
(Prague, 1527), where we find the picture
of a man holding a bunch of bitter herbs
in his hand, with the text: It is custo-
mary in Israel that the father of the
house, when he says "these bitter herbs,"
points to his wife.

On the other hand, we find also in the
Midrash (Pirke R. Eliezer, ch. 12) the
beautiful sentiment: "God created wom-
an's bone of man's bone, but her flesh
of man's heart." Still more expressive
of the respect of woman is the rabbinic
law which gives to a widow privileges
in disposing of her husband's property,
on the ground that no man would wish
that his wife shall be exposed to humili-
ating cross-examinations in the court.
(Kotubot, 97 a-b. See especially a de-
cision by Joseph Colon, 15th cent. Resp.,
No. 57 and 162, in a divorce suit, on the
ground that it is our duty to protect the
interest of woman.)

The main question on the right of
woman to hold an office in the congrega-
tion is practically answered by the in-
scription on the tombstone of a woman,
found in Asia Minor and dating from
the first century, which informs us that
she who was buried there was an "archi-
synagogos," the equivalent of the He-
brew Parnas (Coburn. The New Archeo-
logical Discoveries, p. 428, New York,
1917). So a question was settled nearly
1,900 years ago which in progressive
America evoked a heated controversy as
late as 1876 between Isaac M. Wise and
Lewis N. Dembitz (Am. Isr. Sept. 3, 1876)
and stirred up heated arguments in Ber-
lin, 1910; in the United Synagogue of
London, 1914; in the Portuguese congrega-
tion of the same city, 1919, and Posen,
1920. In the latter city, once a strong-
hold of traditionalism, the orthodox sec-
tion agreed to a compromise which al-
lowed women to vote but not to hold
office, while in the Portuguese congrega-
tion of London Mr. J. de Sola Pinto re-

signed as an elder because his conscience
would not allow him to abide by the
flagrant violation of the time honored
"Ascarnot" (Jew. Chron. July 12, 1907,
p. 19). It is less to be wondered at that
Chief Rabbi Ritter of Rotterdam pro-
tested against the action of the syna-
gogue's council to admit women to suf-
frage (J. C., June 6, 1919, p. 11) and that
Rabbi A. J. Kook, now president of the
Ashkenazic section of the Sanhedrin of
Jerusalem, declared he would not take
part in the National Jewish Assembly
of Palestine if women were admitted to
a seat in it (Tog, New York, Nov. 2,
1919, p. 1).

We should imagine that a voice on the
finances of the congregation is a smaller
privilege than reading from the Torah
in the services, yet Rabbis Kook and
Ritter cannot deny that legal authorities
of unquestioned orthodoxy allow women
to be "called up" to the Torah, though
the practice is not common (Orah Hay-
yim, 282-3, Daniel Terni 'Ikkere Ha-Dat,
p. 20a, Florence, 1803). According to a
law which has fallen into desuetude,
those who are present at the death of a
man shall rend their garments, because
the death of a man is like the burning
of a Sefer Torah (Moed Katan, 25a).
Moses of Przemysl, a celebrated ritualist
of the sixteenth century, declares that
this law includes also pious women who
support their husbands, spending their
days in the study of the Law (Matteh
Mosheh, p. 199a, Cracow, 1591). Moses
ben Nahman, the great Spanish theologian
of the thirteenth century, goes even
farther and decides that as man's soul
symbolizes the Torah, women are enti-
tled to the same honor as men (Torat
Ha-Adam, p. 8c, Warsaw, 1840).

A strange contradiction with this view
is the general custom, only lately dis-
regarded in orthodox circles, that women
shall not attend a funeral, for, so the
Zohar (Ex. 196a) teaches, Satan, since
he so successfully tempted Eve, is al-
ways found where women assemble, and
may do mischief. The prohibition against
women attending a funeral is embodied
in the constitution of Teplitz, Bohemia,
1745, with an exception in favor of the
nearest relatives of the deceased (Allg.
Zeitg. d. Judentums, 1886, p. 813). Naph-
tali Sofer, one of the leading orthodox
rabbis of Hungary (died 1899) left a will
which expressly prohibited the presence
of women at his funeral (Reinitz: 'Ole-
lot Euhraim, p. 13a, Munkacs, 1914). In
Jerusalem at every funeral the sexton
announces publicly that no woman shall
follow the bier, as evil spirits might
harm the corpse (Luncz, Luah Erez Is-
rael, IV, 22, 1898).

Closely related to the funeral is the
recital of the Kaddish by women, now
practiced in America generally even in
conservative congregations. The first
one to mention such a custom is the in-
general liberal rabbi, Jair Hayyim Bach-
arach of Worms (1636-1702), who reports
that a man in Amsterdam who died with-
out male issue left a will which directed
that after his death services should be
held in his house, at which his daughter
should recite the Kaddish. Bacharach
strongly disapproves of this (Hawwot
Jair, No. 222). A younger contemporary
of his, Jacob Reischer (1660-1733), rabbi
of Metz, permits it (Shebut Jacob, 11, No.
93), while again Eleazar Fleckeles (1754-
1826), acting chief rabbi of Prague, dis-
approves of it (Teshubah Me-Ahabah,
11, p. 10a). In a marginal note of the
copy of Fleckeles' work which is in the
possession of the library of the Hebrew
Union College, Rabbi Jonah Bondi (1804-
1874), the father of Mrs. Isaac M. Wise,
reports that his great-grandmother, Ge-
nendel, the daughter of Hayyim Jonah
Teomim, Landrabbiner of Silesia, who
died in 1727, said Kaddish after the
death of her father because the only
surviving son was a child of two years.
Italian rabbis of modern times have on
this point expressed different opinions,
mostly unfavorable to the innovation
(Vessillo Israelitico, 1895 and 1896, pas-
sim), while, as Yiddish papers report,
after the massacres in the Ukraine there

are many places where only women at-
tend the synagogue and say Kaddish for
the martyred members of their families.
The question of rabbinical functions
exercised by rabbis depends in the first
instance on their qualification. This
naturally was always rare. Hayyim Jo-
seph David Azulai, a great Palestinian
scholar (1724-1806), gives a few cases
found in the Talmud, such as Beruria,
the wife of R. Meir, and Yalta, the wife
of R. Nahman, concluding with the pun
on a Talmudic legal principle, that very
exceptional cases prove nothing, even ac-
cording to R. Meir (Shem Ha-Gedolim,
s. v. Rabbait). A few cases of later
times I shall give here in chronological
order. Paula, the daughter of R. Abra-
ham, the scribe, wrote a Mahzor on vel-
lum in 1306 which is a prized possession
of the congregation of Verona (Vessillo,
1887, 297). An illuminated prayerbook
from the same country, written by Sarah,
the daughter of Jacob, in the sixteenth
century was advertised some years ago
in the catalogue of the Berlin firm, Na-
thansen & Lamm (Catalogue No. 3, 2171).
Rosel, the widow of the court Jew,
Fischel or Frantisek of Cracow, copied
in 1588 a Yiddish translation of the
Psalms (Jahrb. Jued. Lit. Gesellsch, V 80,
1910). Reichel, the daughter of Isaac
Kohen, was employed as a typesetter in
Fuerth, 1692 (ib. X 60, 1913). Genendele,
the wife of Samuel Levy, a highly inter-
esting character, who presents one of
those tragic careers of court Jews with
their rise and fall and was chief rabbi
of Alsace, 1702, and at the same time
the banker of the Duke of Lorraine,
wrote part of a manuscript of the Tal-
mud which belonged to the library of
the late Baron de Guensburg (Revue des
Etudes Juives, 65, 280, 1913).

Sarah, the daughter of the famous bib-
liophile David Oppenheim (to whom we
are indebted for the priceless treasure
of Hebrew books and manuscripts now
in the possession of the Bodleian Li-
brary at Oxford) had evidently inherited
from her father the love for books. Dying
at 1713 at 18, shortly after her marriage
to the above named "Landrabbiner,"
Hayyim Jonah Teomim, she left us a
book of Esther written by her own
hand (Monatsschrift f. d. G. U. W. d. J.
42, 324). A woman typesetter who did the
easier task of setting type for a Yiddish
prayerbook has a claim on special men-
tion. Rebecca, the granddaughter of
Moses Abraham Israelita, a convert to
Judaism, set the type for the Yiddish
text of the Mahzor, printed at Neuwied,
1735 (Zeitschr. f. Hebr. Bibliogr. XV, 27-
28, 1911).

Scribes and typesetters could not do
their work without understanding their
copy, and it is evident that not all women
who understood Hebrew texts were en-
gaged in these occupations. We have,
indeed, some references to women who
were rabbinical scholars. The apostate
Samauel ben Yahya al-Magrebi, living
in the twelfth century, who wrote in
Arabic a "Refutation of Judaism," re-
ports that his mother and her two sis-
ters could write Hebrew. Similar ac-
complishments are reported of the
daughters of Nasi Daniel by the traveler
Pethahiah of Ratisbon (Monatsschr. f. G.
u. W. d. J., 42, 124, 1898). Miriam, mother
of Samson Luria, who lived at Erfurt in
the fourteenth century, even lectured on
Talmud to a class of students, obviating
objection to this disregard of propriety
by hiding behind a screen (Ost und West,
XII, 565, 1912). Rodel, the daughter-in-
law of the famous rabbi of the fifteenth
century, Isserlein of Marburg, was a
Talmudic scholar (Guedemann: Erzie-
hungswesen, III, 100). Jospe, the son of
Joshua Falk Cohen, the gloss-artist of
the Shulhan Aruk (Perishah), reports in
the preface to his father's work that his
mother, Bela, who died in Jerusalem, 1631,
rendered decisions on the Law. Leon Mo-
dena (1571-1648), the first advocate of
reform in the rabbinate, reports that his
aunt Fioretta and her sister Dinah were
well versed in Bible and Talmud (Hayye
Yehudah, p. 12, Kiw, 1911). Fioretta,
the grandmother of the cabalist Aaron
Berechiah da Modena, the author of the
deathbed ritual, "Ma'abar Yabok," in-
structed her grandson in Bible, Mishnah
and Zohar (Vessillo, 1881, 33-34). The
Memorbook of Worms devotes a tribute
of admiration to Eva, wife of R. Samuel
Bacharach of Worms, the granddaugh-
ter of R. Loewe Ben Bezalel of Prague,
and the grandmother of Jair Hayyim
Bacharach, who named for her his work,
"Hawwet Jair," and to Sarah Asenath
Esther, the wife of Bacharach's succes-
sor, Aaron Teomim Fraenkel, both of
whom were rabbinical scholars (Sam-
melband der Mekize Nirdamim, III, 15,
Berlin, 1887).

The next case has a personal interest
for me. Sprinze, the daughter of my
great-grandfather's great-grandfather,
Jacob Eliezer Brunschwig, rabbi of Vi-
enna (1669-1729), and wife of Mordecai
Kempner, is said to have known the
Massorah to the whole Bible, the Mish-
nah and all Talmudic Haggadahs by
heart, as her descendant, one of the ear-
liest advocates of reform, Moses Kunitzer,
reports (Title page of Ben Yohai, Vienna,
(Continued on page 15))



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JEW IN THE CLASSICS.

Classical literature contains a considerable number of allusions to the Jews and contemporary Jewish life, and the first thing that strikes us is the absurd conclusions which the ancient writers of Greece and Rome reached in regard to Jews. Their writings are almost one long story of misrepresentations and ignorance. In days when readers were even more ignorant still, it was perfectly safe to say almost anything concerning a Jew. There was no one to pull the writer up, and it was quite exceptional for a Josephus to come forward and defend his coreligionists from attack.

A Greek writer named Agatharctides, who lived in the reign of Ptolemy VI, ridicules the Jewish manner of keeping the Sabbath. He says that when Ptolemy, the son of Lagos, came into Jerusalem with his army, the Jews, observing this mad custom of theirs, instead of guarding their city from attack, permitted it to be overrun on the Sabbath. Their law was thus openly proved to have commanded a foolish practice. He adds: "This accident taught all other men but the Jews to disregard such dreams as these were." In the same vein, Apollonius Molon, who taught rhetoric at Rome in the first century B. C., speaks of Moses as "a deceiver, because he declared that his laws were given by God." He considers the idea of God as "chimerical and unsubstantial."

A Greek writer, Diodorus, relates that when Antiochus Epiphanes, after conquering the Jews, went into the inner sanctuary of the Temple at Jerusalem, he found there a stone statue of a man with a long beard holding a book in his hand and sitting on an ass. He assumed this to be an image of Moses, who built the city, founded the Jewish nation and ordained for them "misanthropic and illegal customs."

Cicero characterizes the Jews and Syrians as "nations born to slavery." When Placcus was accused of rapine in Asia and seizing Jewish gold collected for the Temple, Cicero defended him in these terms: "Next comes that charge about the Jewish gold. As gold, under the disguise of belonging to the Jews, was usually exported from Italy to Jerusalem, Placcus issued an edict declaring the exportation of gold to be unlawful. Who is there who cannot, in truth, praise this?"

"To make a stand against this barbarous superstition, and in the interests of the commonwealth to treat with disdain the rabble of the Jews, who sometimes show violence in the assemblies, was an act of supreme dignity." He went on to state: "While Jerusalem kept its ground and the Jews were in a peaceful state their religious rites were repugnant to the splendor of this empire, the weight of our name and the institutions of our ancestors. But they are more so now, because that race has shown by arms what are its feelings with regard to our supremacy; and how far it was dear to the immortal gods we have learned from the fact that it has been conquered and let out to hire and enslaved." The gibes at Jewish customs in which Horace and Juvenal indulge are familiar to students of the Roman poets. It is Horace who uses the well known expression of contempt, "Credat Judaeus Apella," and who talks of assembling a whole company of poets, to help him, "like proselytizing Jews," in concerting his opponent. Juvenal has this reference to them: "Some to whom Fortune has given a father, superstitions about Sabbaths, are worshippers of nought by the clouds and the Deity of Heaven, and think the flesh of swine exactly on a par with that of men. But, trained to scorn the laws of Rome, they learn by heart to obey and reverence the Jewish code, the whole of (Continued on Page 11)

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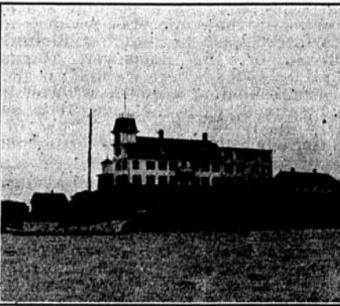
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which Moses, in his mystic volume, handed down to show the way to none but fellow worshipers. The fault lies with the father, who made of every seventh day a day of cloth and unconcerned with any of life's interests."

He pictures an old Jewess, interpreter of the laws of the Solymi, creeping from her bed of hay to pursue her vocation of a fortune teller. With a trembling voice she accosts the private ear of a woman of fashion, who crosses her hand with money; "though the gift is small, for the Jews will sell you any dreams you like for a trifling coin." He denies that Jews will show the way to any traveler unless he be a follower of their religion, "nor will they guide any but the circumcised to a fountain, if they can help it."

One of the worst offenders is the historian Tacitus, who exhibits flagrant want of knowledge of even the elementary details of our history. He tells us that the Jews escaped from Crete when Jupiter drove Saturn from the throne of heaven, and that they settled in Libya, their name being really Idaeans, from Ida, a mountain in Crete. When the Jews settled in Egypt they were at-

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tacked by a loathsome disease, so that the King of Egypt drove them out of his land. The great multitude were collected in a barren place, weeping and wailing, when Moses, an exile, rose up and told them no longer to seek help from gods or men, but to trust in him, their leader. They agreed, and started off without knowing whither they went. Soon they were distressed by want of water, and were lying on the plains near to death, when they saw a herd of wild asses leave their pastures and go up to a wooded rock. Moses at once formed a conjecture from the herbage, followed and found large springs of water.

Speaking of Jewish rites, he says: "Whatever is sacred to us with them is profane; whatever we think impure is allowed among them. They fast to commemorate the famine with which they were so long distressed, their unleavened bread witnesses to their seizure of corn." He speaks of their seventh day of rest as having been instituted in honor of Saturn, who was driven out of Ida with the Jews, and whose star moves in the highest orbit of the seven stars by which men's lives are governed. To the pagan historian, the God of the Jews seems no God at all, as no images stand to Him in the temples. There are Romans, he says, who would identify this God with

our Bacchus. But what an absurdity! "Bacchus ordained rites of festivity and gladness, but the Jewish customs are repulsive and absurd."—London Jewish World.

Charles Zugsmith, whose death was recorded at Pittsburgh, Pa., last week at the age of 78, had made his residence in the "Smoky City" for over 64 years, and during his lifetime was identified with many Jewish philanthropies. The idea of the Guskv Orphanage was first conceived by Mr. Zugsmith, and it was through his efforts that the orphanage was brought into existence. He was vice-president, having declined the honor of being president of the orphanage.

The cornerstone for the new Mishkan Israel Synagogue was laid at Baltimore, Md., on May 29. The structure is to cost \$250,000 when completed and will be one of the handsomest edifices in Northwest Baltimore.

Miss Corinne B. Arnold is a candidate for one of the three existing vacancies in the Philadelphia (Pa.) Board of Education. Miss Arnold has the endorsement of a number of civic organizations.

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The graduating exercises of the Nurses' Training School of the Jewish Memorial Hospital will be held on the grounds of the new hospital at Dyckman street and River road at 2 o'clock Sunday afternoon, June 26. The exercises will be followed by a strawberry festival to be conducted by the Ladies' Auxiliary of the hospital.
Dr. A. A. Landsmann, who is at the head of the training school, will be in charge of the exercises. In addition to a musical program and the awarding of the diplomas by Edmund Schwarz, president of the hospital, there will be addresses by Samuel Marx, chairman of the building fund, and Dr. A. N. Schiller, president of the hospital staff. Four prizes are to be awarded to the graduating nurses: The Dr. Samuel Weiss prize for the nurse who earns the highest marks in her examinations; the Dr. A. A. Landsmann prize for the nurse best in operating technique; the Dr. Reuben Cranson prize for the nurse with the best record of attendance during the period of training, and the Dr. Martin Mandel prize for the nurse who excels in general practical work.
Diplomas are to be awarded to the Misses Sylvia N. Olson, Lillian Nelson, May Broadhurst and Marie Ross.

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Finest and best equipped garage where your car will be properly cared for when you motor to Lakewood, either for a day, week, month or season. Supplies and accessories, gasoline and oil.
C. FORD McCUE, Prop.

SUMMER RESORTS—SARATOGA SPRINGS, N. Y.

THE BROOKLYN

SARATOGA SPRINGS, N. Y.

Delightfully situated on the leading thoroughfare in the centre of all attractions. Near all the popular springs. Rooms single or en suite. Hungarian house. All improvements and conveniences conducive to the comfort of our guests. Strictly Kosher. My seventh season. Ownership management.

526 BROADWAY

E. ZUCKERMAN, Prop.

HOTEL GROSS

226-228 South Broadway
Saratoga Springs, N. Y.

Has been enlarged by the purchase and annexation of the Huestis House, with the park frontage, formerly the site of the Windsor Hotel and now part of the HOTEL GROSS which comprises an entire square block, in the very heart of Saratoga, the largest Jewish hotel site here.

The annexed Huestis House, now the main building of the HOTEL GROSS has 125 sleeping rooms, all handsomely furnished, and modernly equipped, ready for the reception of guests who are now assured of every comfort and convenience within the HOTEL GROSS itself, conducive to health, happiness and amusement.

This new addition to hotel facilities for Jewish people was formerly denied them, and the management takes pleasure in submitting this house for their occupancy.

The steady, consistent growth of the patronage accorded the HOTEL GROSS warrants the belief that our increased facilities for the accommodation of guests, will be none too great for the current season and in felicitating ourselves and our patrons, look forward to our guests' continued contentment while enjoying our hospitality, service and culinary excellence, maintained by adherence to the Jewish dietary laws, under the supervision of Rabbi Dr. Philip Klein, and Rabbi S. D. Posner, of Jersey City, N. J.

THE HOTEL GROSS now accommodates 400 persons. Rooms single or en suite, with or without bath; running hot and cold water in every room, and real Hungarian cuisine; tennis court, music and dancing.

HOTEL EMPIRE

Saratoga Springs, N. Y.

The hotel de luxe, with every accommodation for city people. Newly furnished and equipped with every modern and sanitary improvement.

Large, light, airy rooms, with or without bath, single or en suite. Hot and cold water and telephone in each room.

Jewish dietary laws strictly observed.

Unsurpassed cuisine. High standard of service. Home comforts. Rates on application.

NEW WINDSOR HOTEL

—STRICTLY KOSHER—

Broadway, Corner Circular Street.

SARATOGA SPRINGS, N. Y.

Newly built and furnished. Hot and cold running water in all rooms. Delightful situation, convenient to all attractions, but in the quietest section, affording comfort and rest. This house is perfectly adapted to the demands of city people. Rates and booklet upon application.

FELLER & LOUBER, Props. (Formerly Peller's), Established 1890.

MAPLE VIEW HOTEL

48 MAPLE AVE.

SARATOGA SPRINGS, N. Y.

Five minutes' walk from station. Convenient to springs and parks. Open all year. Steam heat. Table first class. A pleasant, comfortable home with all improvements. Tennis and croquet. Mineral spring on our own grounds. Telephone 1084-W. J. SCHENKEL, Prop.

CROST'S VICTORIA HOTEL

SARATOGA SPRINGS, N. Y.

Mrs. Wolf Crost announces the opening of the Victoria Hotel in Saratoga Springs, N. Y., on May 15th, 1921, for the coming summer season, and begs to state that the hotel will be conducted the same as heretofore and in strict accordance with the Jewish dietary laws. The hotel has been renovated, redecorated. Rooms single or en suite, with or without bath. N. Y. Booking Office: 121 St. Nicholas Ave.; Phone: Harlem 5165. Mrs. Wolf Crost, Prop.

THE NEW BROADWAY HOUSE

522 BROADWAY

SARATOGA SPRINGS, N. Y.

Delightfully situated near all springs, baths or amusements, but remote enough for all rest and comfort. Strictly Kosher. Dietary laws observed. Hungarian cuisine. Service and hospitality our specialty. ROTH & BECKER, Props.

SHARON SPRINGS, N. Y.

PAVILION, HOTEL and COTTAGES
NOW OPEN. FOLDERS ON APPLICATION.

The Annex

Adjoining the famous White Sulphur Springs and Bathing Establishment, opens April 25. RESERVATIONS NOW BEING MADE. WHITE SULPHUR SPRINGS CO. of Sharon Springs, N. Y. Formerly John H. Gardner & Son.

FORTY-SEVEN YEARS IN THE MINISTRY.

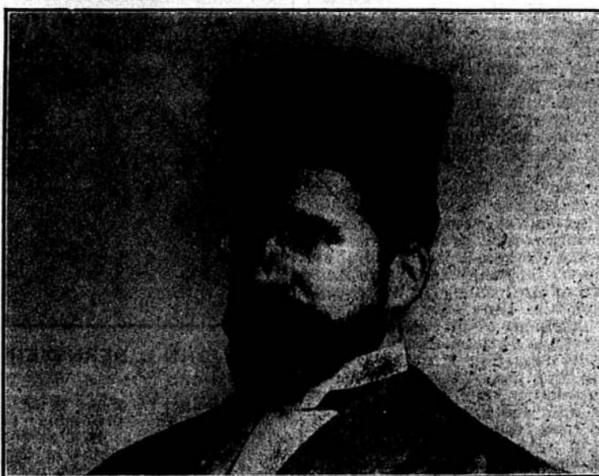
By REV. DR. H. PEREIRA MENDES.

Reminiscences are usually tedious to the reader or listener. They generally betray vanity. They always evidence self-consciousness.

To give reminiscences, therefore, does not appeal to me. For ministry means earnestness, not vanity, suggestion for uplift of humanity, not self-consciousness. The past is like a dream. It is not worth speaking of it except to suggest some better effort.

I entered communal life in 1873 as Hon. Secretary of the Anglo-Jewish Publication Society, succeeding Numa Hartog, our first Senior Wrangler, and my brother, Dr. de Sola Mendes, soon called to America. Mr. Henry Solomon, Dr. Benisch and the Rev. A. Lowy were chief workers.

In those early days life to me was all poetry. Then, to me, the publication of notable books of Jewish literature seemed necessary for uplift of Jewish thought. It is more than necessary today, together with pamphlets and leaflets, to educate public opinion against anti-Sem-



itism among our Christian neighbors, besides educating ourselves in Jewish idealism. There is no poetry in this. It is prosaic fact.

For how can anti-Semitism thrive when it learns what Jewish thought has contributed towards human progress, intellectual and moral? How can it live when it learns that throughout the ages, Jewish, that is, Semitic, thought has always proclaimed "Reverence, Righteousness, Responsibility," to be the three great, the three greatest "R's" for world-weal?

The suggestion is to organize a campaign to educate public opinion to be pro-Semitic.

In 1874, Dr. Artom, Haham of the Sephardic Community, suggested my going to St. Thomas (W. I.) or Manchester, both needing a minister. I chose the latter, where a new synagogue had been erected and a congregation formed by I. D. Belisha (president), M. B. Messulam (vice-president), Victor Levi (treasurer) and Levi A. Cohen (honorable secretary). Representing respectively the English, Turkish, Greek and Morocco elements, they welded into one the Jews drawn from the immense Sephardic tract stretching from Morocco and Gibraltar on the West to Aleppo and Bagdad on the East.

Many a time since then, I have been instrumental in sending young ministers to congregations, only to learn that before assuming office they should have served a year or two as assistants, to learn inner congregational life, to get practical experience, contact with men and conditions, and thus be able to begin holy work as qualified leaders and not as learners.

I therefore make this suggestion from my "reminiscences"—that a method be devised for ministry-apprenticeship.

I stayed in Manchester about three years, gaining the affection which continues so touchingly today among the survivors, children and grandchildren. In 1887 I was called to New York as assistant to the Rev. J. J. Lyons, in the Spanish and Portuguese Synagogue. It was the oldest congregation in America, dating from 1655. In August he died, and I became the minister. Finding in the congregational religious school a want of Jewish school books, I published:

(a) A Hebrew Primer for Sephardic pronunciation, and Reader with hymns and psalms sung in synagogue, blessings, etc.
(b) The "Pentateuch Ethically Presented," i. e., ethical notes after the text.
(c) "The Jewish Religion Ethically Presented," giving ethical reasons for our holy institutions, customs, aspirations, our attitude to Christianity, etc. To each chapter are added Bible verses endorsing it.
(d) And, to mark forty years' minis-

SUMMER RESORTS—SARATOGA SPRINGS, N. Y.

COLUMBIA HOTEL

SARATOGA SPRINGS, N. Y.

Feldman Bros., Props.

Facing Congress Park with its health giving springs. One of the grandest hotels here accommodates 250. No expense has been spared to equip the Columbia with all modern improvements.

Dietary laws observed. Two separate model kitchens, hot and cold running water in all rooms, single or en suite with bath. Elegant ball-room, dancing and entertainment evenings. Our excellent cuisine and supreme service under personal direction of I. Schulman, formerly manager of leading Lakewood and New York hotels. Orchestral music at all meals and social functions.

The Columbia Hotel famous so many years will endeavor to surpass all previous records. Make early reservations. Booklet and rates on application.

try, the "Ruach Hayim," or "Jewish Home Life Ethically Presented," because of what "reminiscences" of forty years had shown to be necessary to quicken Jewish Consciousness, Jewish Loyalty and Jewish Idealism. A copy was presented to every member, hoping that home influence might thus second school instruction. For Jewish education is the

firmation," because of youthful age, often means nothing. Comparing Numbers xiv., 29, and Deut. i., 39, we find that "twenty years of age" and "knowing the right hand from the left" are synonymously used. Then why not have a solemn "Consecration" of young men and maidens as near the Bible age of knowledge as possible, specially taught and given a year or two association with some active synagogue committee, a kind of apprenticeship to learn how to be a warden worthy of the name? It would mean the creation of a body of young and therefore enthusiastic aids to the minister to "Wake up!!" the congregation, and to second his propositions for action in a way that wardens sometimes fail to do.

It is very significant that the Bible, which is splendid for hints and suggestions, relieves the Levites from active duty at the age of fifty, retiring them to consultative and advisory duty. If Levites, why not Wardens? "How can boys and girls from 13 to 20 be inspired?" "How can wardens be trained?" These are problems indeed! For the elders we have every year provided or conducted (Continued on Page 14a)

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SUMMER RESORTS—SHARON SPRINGS, N. Y.

UNION HOTEL

SHARON SPRINGS, N. Y.

Mr. and Mrs. JOS. GARSONY, Props.

Ideal location in heart of this famous spa. The Union Hotel has been renovated and redecorated throughout. Equipped with all latest improvements. Large, airy rooms. JEWISH DIETARY LAWS STRICTLY OBSERVED. All outdoor sports, tennis, croquet, etc. Daily concerts. For particulars address Union Hotel, Sharon Springs, N. Y. Long distance phone, 27 Sharon Springs. Mr. and Mrs. JOSEPH GARSONY.

SHARON SPRINGS is the best health resort for Rheumatism and various other Diseases, with its Sulphur, Magnesia, Iron and Eye Water Springs. It is the BADEN BADEN OF AMERICA.

HOTEL ROSENBERG

SHARON SPRINGS, NEW YORK

Recommended by Leading Orthodox Rabbis as to Kashruth

UNUSUALLY attractive residence for those seeking cure, rest or recreation. Luxurious lobbies, spacious verandas and charming daily musicales. Accommodates 300. Free garage for guests' autos.

Send for Illustrated Literature.

HARRY WASSERMAN, Prop.

SHARON HOUSE

SHARON SPRINGS N. Y.

H. B. GROSSMAN, Proprietor.

The State's most charming resort, the Sharon House, enjoys the finest location—directly opposite the Great Springs, White Sulphur, Magnesia and Calybeate Springs. The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. Our cuisine is, as heretofore, strictly Kosher, and all dietary laws are strictly observed. Shochet and Mashgach in constant attendance. Daily concerts during meals. Bowling, tennis, dancing, etc.

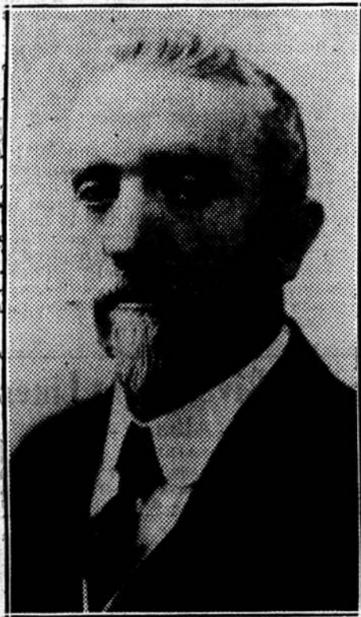
Hebrew Sheltering and Immigrant Aid Society Dedication Impressive Ceremony

PRESIDENT HARDING OFFICIALLY OPENS NEW HOME—MR. HARRY FISCHEL, CHAIRMAN OF THE BUILDING COMMITTEE, AND MR. ALBERT ROSENBLATT, CHAIRMAN OF THE BUILDING FUND COMMITTEE, DELIVER NOTABLE ADDRESSES.

The dedication of the new home of the Hebrew Sheltering and Immigrant Aid Society at 425-437 Lafayette street, which began on Sunday afternoon and lasted all this week, was marked by impressive ceremonies.

At 2.30 Sunday afternoon a bell tinkled in one of the rooms in the Astor Library building and John L. Bernstein, president of the Hebrew Sheltering and Immigrant Aid Society, announced that the button of that bell had been pressed at the direction of President Harding in Washington and that the building was thus formally dedicated to the usage of the society.

The President sent the following message, which was read by Mr. John L. Bernstein, the president of the society: "I wish to express to you my congratulations and good wishes on the occasion of the opening and dedication of the new home of your society. Your organization has for more than a score of years carried on a most useful, patriotic and humane service, and I join with you in the hope that with the enlarged facilities you are now securing you will be



MR. HARRY FISCHEL

able to expand and improve it. The charity and liberality of the Hebrew people always have been peculiarly notable and an inspiration to others. I want you to know of my earnest wish for the continuance and enlargement of the splendid work you have done.

"I am informed that the purchase of the new home was made possible through gifts from persons who came to America as immigrants. It seems to me there could be no more emphatic testimony to the usefulness and effectiveness of your society's work for Americanization."

The new home is the culmination of over 30 years of work of the Hebrew Sheltering and Immigrant Aid Society of America and this fact was strikingly brought out on Sunday. Mr. Harry Fischel, treasurer of the society and the chairman of the Building Committee, was instrumental in securing the purchase of the old Astor Library and it was due to his untiring efforts that the society now has so magnificent a structure.

Mr. Leon Kamalky, first vice-president, welcomed the large and distinguished assembly. He said:

"It is with great pleasure and pride that the officers, directors, and the Jews of America open this magnificent building for the services of the immigrant and the stranger.

"When King Solomon recited his prayer at the Dedication of the Temple, he prayed, too:

"Also to the stranger, who cometh of a far-off country, for he heard of thy name and thy outstretched hand, mayest thou listen and do according to all that the stranger will call on thee for."

"The Directors of this institution have adopted this prayer as their motto, namely to do all for the stranger that he will call for."

"When the World War broke out and the call came from our brethren—refugees in Japan—we stretched our hand across the Pacific and helped them with food and shelter and communicated with their relatives in this country who sent them money for passage so that almost everyone who was eligible according to law was transferred to America. Thousands of families are now happily reunited.

"When peace was declared in Europe—whose breadwinners are in this country—the Hebrew Sheltering and Immigrant Aid Society sent a commission to Europe to unite them.

"The commission, consisting of Mr. Jacob Massel and myself, had a very hard task. When we came to Europe in February, 1920, we found that there were no ships, no railroads and no way to send money. After hard work we remedied everything, and we may say with pride, that we have united upwards of 30,000 families.

"Although our work will be somewhat hampered by the new immigration law, there remains plenty of work to do for our unfortunate brethren on the other side, and we hope to accomplish more good work with your co-operation and help.

"In the meantime when our work increased, we found ourselves cramped for room. The home on East Broadway became inadequate and many times we had to go out at night to find a place where the newly arrived immigrants could be sheltered.

"The Board decided on a new home. After a long search we decided to buy this building, and make it suitable for our work and as an adequate home.

"We found this location an admirable one on account of its being accessible by elevated, subway and street railways. We have rebuilt it and furnished it at a great cost, as you have probably seen by going through it.

"We dedicate this building today and hope to proceed with our enlarged work here to the glory of American Jewry."

In transferring the building and its key to the society Mr. Fischel delivered the following speech:

"On behalf of the Building Committee, of which I have the honor to be chairman, I extend to you our heartiest welcome into this new grand home for immigrants. My friends, I have had the good fortune to be connected with this institution from its infancy to the present day, from the time it was organized in the basement of 68 Essex street. I had the privilege to participate in the purchase of its first house in 210 Madison street in the year 1890, thirty-one years ago, at which time I was elected treasurer of this institution, and have successively held this office until the present day. I was also privileged to participate in the purchasing of the two houses, 229-231 East Broadway, through the generosity of the late Mr. Jacob H. Schiff, on which occasion I also had the honor of being the chairman of the Building Committee.

Universe, Who has kept us in life and has preserved us, and has enabled us to reach the opening of this building.

"I believe you all remember the story in the Bible, when God ordered Moses to build a tabernacle. Moses, being the great leader of the Jews, was occupied with many problems, and could not spare the time for the building of the tabernacle. He therefore appointed the great master Bezalel as chairman of the Building Committee, together with the best men available to help him. The great master, with all his ability and with all the instructions given to him by Moses, did not know how to build the tabernacle until God Himself showed Bezalel a complete model of the tabernacle, with all its details, decorations, and even the drapery. After having been shown this model, having the money required at his disposal and no unions to deal with, under such circumstances he had no trouble. But our committee did not have any model by which to be guided, nor did we find any other institution anywhere of this kind, in order to get some benefit by their experience; under these circumstances, our committee had many problems to solve. The only experience we had was from our old building and the shortcomings which we suffered on account of lack of space.



JOHN L. BERNSTEIN.

"My friends, in order to acquaint you with the many problems which our Building Committee had to solve, I will give you a brief resume of the different activities for which comfortable space has been provided for in this our new building.

"In planning the building there was a number of problems to be solved. The

entrances, separate registration rooms, separate reading and writing rooms, separate showers and bathrooms.

"The Building Committee has given a good deal of thought and consideration to provide all the necessary accommodation and comfort for both male and female, such as separate quarters for men and women, spacious and airy dormitories, separate reading and writing rooms, separate bathrooms, and all other sanitary accommodations, which were impossible in our old building on account of lack of space.

"Another great problem which our committee solved was to provide separate rooms for entire families, that is, special sleeping quarters for husbands, their wives and children. In our old home we were compelled to separate husbands from their wives and children for the same reason of not having enough space. The committee is, therefore, very happy that all these conditions are thoroughly remedied in our new home.

"A great deal of attention has been given by our Building Committee to provide all the necessary room for educational work. The spacious auditorium will be used for lectures, which will be given to the immigrants, illustrating through moving pictures the different parts of the country, with its great splendor and resources, the possibilities and opportunities offered to them by their adopted country, and through such pictures and effort will be made to induce them to spread all over the United States.

"This auditorium will also be used as a synagogue on Saturdays and holy days, while a smaller room on the south of the lobby will be used for daily religious services. On the second floor we have a number of class rooms for the purpose of teaching the immigrants English and preparing them for American citizenship.

"There are thousands of American Jews who come to the headquarters of the society for information on various matters connected with immigration. In the spacious rooms west of the waiting room we will be in a better position to take care of our patrons than was possible in our old home. Various activities of the society, as represented by the Executive and Administrative departments, the Bureau for Work in Foreign Countries, the Bureau of Advice, the Bureau of Oriental Jews, etc., will be housed in offices fitting both the important work performed by our society and the great number of applicants who come for advice and information.

"The dietary laws prescribed by our Jewish religion have always been most rigidly observed in the home of our society, and the observances have gained the approval of the most representative men and women in this country and abroad. In order to more carefully than ever before carry out these observances, we have provided in this building separate kitchens, with the best up-to-date

new conditions, in happier surroundings, as symbolized by the Hebrew Sheltering and Immigrant Aid Society of America. "I take this means of extending my sincere thanks and appreciation to every one of the members of the Building Committee, who have always been ready and willing to respond to my call for consultation and advice, and I feel that if it were not for their devotion to this work, in spite of the fact that I have given to this building all my time, my energy and my long experience in the construction of buildings, I could never have accomplished the great work which was necessary to transform the old building into this home for immigrants.

"Last but not least, special thanks are due to Mr. Fain, our general manager, for the great assistance he has been to me in the performance of my work. I feel certain that when you will be guided through this building and see all the departments, you will agree with me that this building of ours is not alone a source of honor and pride to those who have contributed to the building fund, but it will redound to the glory of American Jewry.

"I am now ready to deliver to you the key of the building. I consider this the happiest moment of my life, after one whole year of strenuous work which I have devoted to the construction of this building. I have given to this work all my energy as well as the many years of practical experience in the construction of buildings. I regret that this building has been completed at the same time when the new immigration law came into effect, thereby preventing us from making full use of our building; however, we need not be discouraged, as this building has been built, not for one year, but rather for many years to come, whereas the new immigration law has only been made for



MR. ALBERT ROSENBLATT

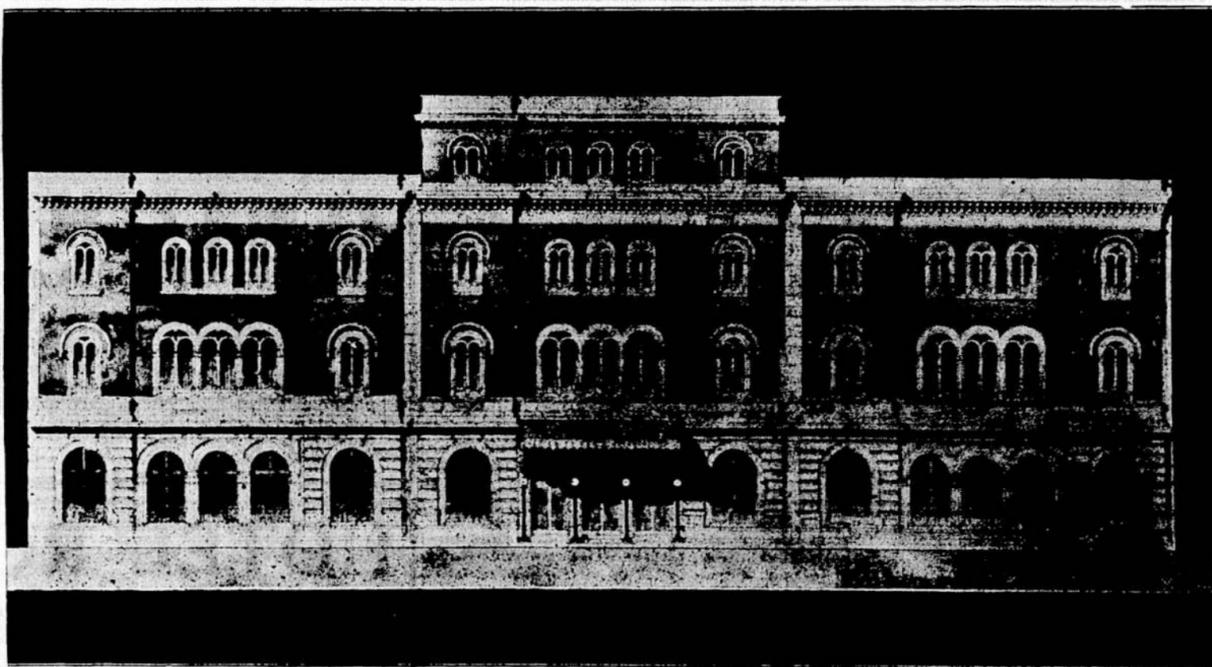
one year. Furthermore, when our committee was in Washington to invite the President to the opening of this building, I had the honor and privilege of meeting those officials who have been given the power to carry out this immigration law, namely, Hon. James J. Davis, Secretary of Labor; Hon. Edward Henning, Assistant Secretary, and Hon. S. Risley, Solicitor of the Department of Labor, the last of whom we have with us this afternoon. All those are big men with hearts as big as themselves. My impression after meeting them is that they are in full sympathy and that they will give the immigrant the benefit of every doubt in order to admit them.

"Mr. President, under ordinary circumstances, if I were only the chairman of the Building Committee, I would say to you that my work has ceased, and your responsibility has increased, but being also the treasurer of this society I feel that my responsibility together with yours has increased. It is therefore our duty, together with the Board of Directors, to put our shoulders to the wheel and work much harder in order to raise the funds necessary to maintain this large institution.

"My friends, one word more in conclusion. When I met Mr. Davis I made a remark to him, which he afterwards told me made a great impression upon him, and I want to inform you of the same thing. I specially appeal to the press to make special mention of the fact, which is as follows: That this building has been built by immigrants, with money collected from immigrants, to be used as a haven of refuge for immigrants."

Mr. John L. Bernstein, in accepting the building and the key, paid a high tribute to Mr. Fischel. He said:

"On behalf of the brother directors and on behalf of the 140,000 members of this society, I take pride and pleasure in receiving from you this symbolic key of this building. You as a man who was one of the first organizers of the Sheltering House, you who took part in the organization of the other society, the Hebrew Immigrant Aid Society; you who were present at the merger of these two organizations into one, you who have at all times stood as a pillar of this institution, it is but fit and proper that you should be the one to present this key, not to me alone, but to the Board of Directors, to the 140,000 members whom I have mentioned and to the Jews of America.



NEW BUILDING OF THE HEBREW SHELTERING AND IMMIGRANT AID SOCIETY

"On the occasion of the opening of the new building at 229-231 East Broadway in 1908, when I delivered the key to the president, the late Mr. Nathan Hutkoff, who was president of this institution for many years, I well remember expressing my hope that I shall live to see when that building would become too small for our various activities, and that our next building would be three times the size of that one. My friends, my hope has been more than fulfilled. Our institution has grown so big that our old building cannot accommodate even one-quarter of our present activities, and I have lived to see it. Since the Almighty has given me the privilege to bring about the purchasing of this historical Astor Library building and also the privilege of reconstructing it into this palatial home for immigrants, I will, therefore, use this occasion to thank the Almighty for all that He has done for us by delivering a blessing—Blessed art Thou, O Lord, our God, King of the

first of these was the condition which has existed in our old building, which could not be remedied on account of lack of space, namely, the necessity of separating the immigrant from those who have been in America for many years, but who, through adverse circumstances, are compelled to shelter in our home for a short time until they obtain employment.

"While the number of those is not many, however, this condition exists. The reason for the separation is obvious. The Jewish immigrant on leaving his native country pictures America not only as a land of refuge, but a land of true democracy and opportunity, and truly so. On arriving in our institution, should he meet those unfortunates, either male or female, who are compelled to call at our home for temporary shelter, his idea will be entirely disillusioned, and he immediately becomes disappointed. Therefore, in order to prevent the meeting of these two classes, we have provided separate

modern kitchen equipments in the most sanitary condition, one for dairy and the other for meat cooking; we have also provided separate pantries as well as separate dish-washing machines and separate refrigerating rooms, so that the necessity of supervision over Kashruth will be reduced to the minimum, so there will be no danger of mixing the dishes, since there will be no connection between the two kitchens.

"In conclusion I wish to say that in planning this building not a stone was left unturned to provide every comfort for the immigrant. Special efforts have been made to provide perfect sanitary conditions and cheerful surroundings, bearing in mind that the immigrant having emerged from an environment where gloom and unhappiness prevailed, everything about him dark and unsanitary, must be made to feel as soon as he enters our home that everything has changed for the better and that he now has a chance to start life anew, under

"If there was ever a time in the history of Jewry or in the history of America when a building of this kind was necessary, when work of the kind that we are doing was necessary for the welfare not only of Jews, but of humanity at large, this is the time, and you working as you do for the past thirty years for all things that were good and kind, for all things that were helpful, it is but fit and proper that now when you have passed middle age, that you should be standing here before this great assembly and be able to say to them and to me and to the others that this the latest work that you have done perhaps transcends everything else that you have ever accomplished.

"You are an exemplification of the Jewish immigrants of America. You came here poor. You came here from a land where you and your forefathers were persecuted. You came to these United States, the land of liberty, which opened the doors to you and which has done for you something which any man in the world can do for anybody, and you as a man, you as a Jewish immigrant, have understood that what America has done for you it has but lent to you, that it is up to you to repay in good citizenship, in service to humanity to your fellow-men and to your fellow-Americans.

"You have done that this many years, and this latest service (I know it will not be the last) is but a culmination of the life of usefulness which you have led, the life of kindness, loving kindness, that you have led.

"I am proud that you are a member of our board. I am proud that you are here today presenting me with this key, and I hope that your efforts on behalf of the less fortunate of your fellow-beings will not lessen, that your advancing age will not take away from you the energy which you have always displayed in helping your fellow-beings. And I know that this ark, this holy ark which you have contributed, which was one of your contributions to this building, will ever bear testimony to the interest you have taken in the religion of our fathers and in the principle of America.

The purchase price of the new building was \$325,000, and \$300,000 was needed for its remodeling. This sum was raised by public subscriptions through the means of the Building Fund Committee, of which Mr. Albert Rosenblatt, vice-president of the society, was the chairman. Mr. Rosenblatt gave all his time and all his energy and left no stone unturned to make the work of his committee a success.

In appreciation of his services, the golden key of the building was presented to him.

Mr. Bernstein said: "You know, buildings have to be paid for. Buildings cost money. This building has cost nearly or over \$650,000. It is true that you, ladies and gentlemen, and many like you, have given the funds with which to build this building. But it was necessary to go to you. It was necessary to ask you. It was necessary to inaugurate a campaign and to get these funds from you, and it fell to the lot of a member of our board, one who has been for a long time connected with the work of immigration. It fell to his lot to become the chairman of the Building Fund Committee. He has worked hard. He has worked day and night. He has worked all the time, and he has succeeded in getting some of the money that is necessary for this building, and I believe that it is but fit and proper that the key which Mr. Harry Fischel presented me today should be given over to the man who paid us the money for it, or at least who has gotten the money for it. I have the great pleasure of introducing to you Mr. Albert Rosenblatt, chairman of the Building Fund Committee.

"Before he comes over he hands checks to me. Mr. Rosenblatt, it has been your good fortune to take part, and a leading part, in the erection of this building by obtaining the funds for it. It has been our good fortune to count you among the workers in this institution. Both of us, that is, we and you are proud of the connection that we have with each other. You have done splendid work in this cause. On March 1, 1920, or about March 1, you were appointed chairman of the Building Fund Committee. You have gone from place to place, from city to city. You have been seeing the Jewish people of America and reminding them that they have a duty to perform. You have spared neither time nor effort to make this success. I believe that you have succeeded. We have not all the money that we need for this building. There are a great many bills to be paid yet. Your president's room has not got a desk yet. The Board of Directors' room has not a table yet, or chairs on which to sit. But there are no immigrants, Mr. Massel says, in the building yet. We will need a great deal more. We know that you will do your duty to the immigrant. We know you will do your duty to the Board of Directors and to the society because we judge people by what they have done in the past, and you have certainly shown that you know what to do and how to do it.

"It gives me great pleasure on behalf of the Board of Directors of this institution and on behalf of the 140,000 members to actually present to you as a gift, as a memento of your efforts, this key to a house that has no key, for it is opened day and night, Sundays, Saturdays and holidays."

Mr. Rosenblatt, in returning thanks for this presentation, said:

"This is a great day for my Building Fund Committee and myself, not of a personal success, because personal success does not enter into the minds of my committee. It is the success of the

great need of the world and particularly of the Jewish world.

"It is true that we had quite a hard task to raise that money, but just because it was hard that is the reason that we rejoice more at the dedication this afternoon.

"This is a national holiday—universal holiday. We have completed the building, with all the necessary improvements; we have used all necessary material to accomplish it, but we have also added a lot of love in the building so that the immigrant can call it his home. We have also added additional rooms for Americanization and education and we call it now a school for the immigrants. We have also enlarged the synagogue and we call it the sanctuary, and in this sanctuary we observe the twin thought—the thought of the fatherhood of God and the brotherhood of man, as Rabbi Goldstein mentioned in his prayer. Let me add one more idea, and that is by completing this building we have contributed the home of the traveler, and that takes in both religion and brotherhood, the traveler who has lost science and geography, the traveler who travels without knowing where he is wandering because his homes have been destroyed; therefore this building stands for the home, for the love that comes to the traveler on his arrival.

"I hope, Mr. President, that this building will radiate more hospitality to all our other homes which are open in the four corners of America and also in Europe.

"Mr. President, of all the material that has been used in this building the purest of all has been put into the key which I have the honor to receive. I do not think I have words enough to express the appreciation and the thanks I owe to you, to our Board, to my committee and to all the others who were instrumental in advising you to present it to me. As an American Jew, I love my country as a Jew should love it, and I have one token from our beloved government. I had the good fortune of raising millions of dollars as a chairman of the Fourth Liberty Loan Committee and I was honored by our Government with a token of appreciation. I shall put those two together as patriotism and religion and I shall make out of them a jeweled breastplate and wear it on my heart as long as I live and I shall try to see that this key should be used only for an ornament, never as a key to lock the house of the immigrant (applause). I shall see that the building shall be open for ever and ever.

"You can see, Mr. President, I am short of words, but I have something better than words to offer you; I have something that is better than gold to offer you in return and that is the names to be put in a golden book, the names of the contributors, the men who have given their name with a sacrifice, the men who have shown their character and their interest for their less fortunate brethren, all for the immigrant, remembering that they themselves were at one time also immigrants.

"I hope, Mr. President and the Board of Directors and members, that with those people behind us, behind you, Mr. President, will be able to continue the wonderful work which you yourself have done for the Society and you will be enabled to strengthen the entire Board to lead us to a great success.

Addresses were made by Oscar S. Straus, formerly Secretary of Commerce; Solicitor Risley, Leon Sanders, Mr. Jacob Massel, Congressman Isaac Siegel and the Hon. Judge Hugo Tam of Chicago, Ill., who has just returned from Europe as one of the society's European commissioners.

Mr. Straus said it was a great tribute to the immigrants who came here that they organized the society, now with 140,000 members, in order to make the task of those who came after them somewhat easier.

He said there was a kind of compensation in history and declared it was significant that John Jacob Astor, who came to this country in the latter part of the eighteenth century, got his start by becoming the employe of an immigrant Jew named Levy, who taught him the trade of furrier, from which position Astor laid the foundation of his great fortune.

Although, he said, the conditions that resulted in fixing a limit on immigration were extraordinary, and the policy probably has good reasons behind it, he declared that "whatever the conditions" the policy was "contrary to the historical spirit of the country."

Mr. Risley explained the necessity for the present limitation of immigration and said that Americanization was an educational and political growth which must ultimately supplant preconceived opinions, "and this progress may be seriously retarded by a suspicious or hostile attitude toward the alien." He made a plea for "a square deal" for the immigrants. Telegrams were read from Governors of twenty-eight States and other officials.

Rabbi Herbert S. Goldstein delivered the opening prayer and Rabbi M. S. Margolies gave the Benediction.

Cantor Josef Rosenblatt recited the Dedication Psalms.

In honor of the opening of the dedication Mr. and Mrs. Harry Fischel presented as their joint gift the very beautiful ark, a veritable piece of art, to the synagogue of the building.

Mr. Albert Rosenblatt, who had already given \$1,000 to the building fund, increased his donation to \$2,000.

(Continued from page 13)
classes for adults, lecture courses, etc.; and for active Jewish congregational work we have had young people's leagues, Ladies' Aid Society (my mother the first president), kindergarten, sisterhood, etc. Anything to create an interest. These experiences are amongst my happiest "reminiscences," and are most suggestive of other and larger efforts that might be made by ministers or thinking laymen who read these notes.

Shortly after my arrival in New York, still a very young man, a band of other young men, with myself and my brother, Dr. de Sola Mendes, met together to found a Jewish weekly paper. We proposed to do great things, to revolutionize the Jewish world, to right all wrongs, to revive religion, and, above all, to destroy Reform Judaism! We did not succeed in the last. Perhaps we did some good in the other directions. The paper is still in existence under the name of the American Hebrew.

Among those young founders were such men as S. Greenbaum, now a Judge of the Supreme Court; D. P. Hays, now president of one of our largest congregations; Dr. S. Solis Cohen, physician, poet, university professor, lover of our literature and translator; Cyrus L. Sulzberger, today a prominent authority among scientific charity workers; Max Cohen, a pillar of the Jewish Seminary and a public official of the City of New York; Philip Cowen, now in the Government Immigration Bureau; Fonseca Solis, alas, too soon removed by death! The paper always maintained a high place for staunch loyalty to orthodox Judaism and dignified attitude. After many years it passed out of our hands. It certainly acted as a training school for the young men whom I have mentioned, all of whom became most useful and energetic workers for Jewish communal progress; and it certainly extended the influence of my brother and myself beyond our congregations. It helped us to reach the homes.

I was not long with my congregation before I discovered that its members took a pride in its past achievements in the direction of communal institutions. They told me with pride that they had been among the founders of the Jews' Hospital, the Orphan Asylum; that they had had a general religious school from 1805, a Hebrew Relief Society over 50 years old, etc.

I considered it a healthy pride, for it meant present emulation of past efforts. I have always maintained that a congregation does not exist for itself alone—to marry and bury its members; to conduct religious services for its own men, women and children. Every congregation owes a duty to the general community.

When, therefore, the hundredth anniversary of Sir Moses Montefiore's birthday approached, I wrote to the wardens, asking them to call together the other presidents of congregations and institutions to take steps to mark the event. I preferred some permanent way. The meeting was called in our synagogue building. We appointed Mr. Lazarus Rosenfeld, President of the largest Reform Temple, as chairman. It was resolved to establish an institution in honor of Sir Moses. Two were suggested—a home for incurables or a Jewish reformatory. At a second meeting the former was chosen, under the name of the Montefiore Home for Chronic Invalids. It was the Hon. A. S. Solomons, of our congregation, who suggested the name "for chronic invalids" instead of "for incurables," remarking that the latter would depress the inmates. Mr. Henry S. Allen, also of my congregation, was first president, and the institution became a reality, located at the corner of 84th street and Avenue A. Presently, Mr. Jacob H. Schiff became president, and today the institution is one of the largest in New York, beautifully located in extensive grounds, with superb buildings.

The congregation therefore could cite another institution in the foundation of which it might take a proper pride.

Soon after, Dr. Kohler published his Pittsburgh Platform of Reform Jewish Principles. The result was a combination of orthodox and conservative Jewish ministers, led by the Rev. Dr. Sapato Morais, to found an orthodox Jewish seminary to train rabbis to champion orthodox or historical Judaism. He was made president, and I acted as honorary secretary. The first sessions of the seminary were held in our synagogue building; its first graduate was Dr. Joseph H. Hertz, now chief rabbi of Great Britain. It fell to me to give him the sacred charge and consecration in my synagogue and I well remember inducting him into his first congregation at Syracuse.

Thus, again, my old congregation had assisted in the foundation of a great Jewish institution.

Shortly after this I suggested to Bishop Potter that he district the city, and that the churches, chapels and synagogues in each district combine to form committees to provide rational recreation for the people of the district, to counteract the dance halls, drinking saloons, questionable billiard parlors, etc., by counter-attracting. He responded by inviting me

to join his Guild for Crippled Children. I did so, and became vice-president, although I was the only Jew on the executive board. In a few months it was decided to open a second school for the crippled children, this one to be in the lower part of the city. It was found that that was a Jewish district. They, therefore, made me the chairman of the committee in charge, with full power to have the school in strict accord with Jewish requirements. The school was opened, our Sabbath and holy days were observed, our religion was taught; and the luncheon we gave the children was always prepared in accordance with our dietary laws. We soon collected \$50,000. Presently a gentleman, Mr. Lehman, offered to build an institution for us. Too soon after he died, but his family loyally carried out his wishes. The result was a plot of ground and a beautiful building.

My attention was next called to Jewish deaf mutes. I doubted that there were many. I therefore, wrote to the principals of four public schools. The result astonished me. I wrote to all the public schools below 14th street. The result was more alarming. I interviewed the President of the Board of Education. Together we made a census through the principals of all the public schools. We thus obtained names and addresses of over a thousand children with unmistakably Jewish names who were crippled, deaf, mute or blind. The list I handed over to the "Council of Jewish Women." A Mr. Cohen, a remarkably intelligent deaf mute, helped to organize the adult deaf mutes into a congregation, with a sisterhood of deaf-mutes to find employment for those so handicapped.

With a small committee we collected funds to start a school for deaf mute children. When we had about \$6,000, an institution for deaf mutes established some forty years before for Jewish children, but since turned Christian in its management, became financially embarrassed. Its directors proposed turning it over to the Board of Education. I went at once to the Mayor of the city, begged him to delay acceptance for a month, and on leaving him, being hailed by the President of the Board of Aldermen, who saw me from his room, I enlisted his good services also. I wrote Judge Greenbaum, chairman of a communal committee, just the committee wanted. He brought the matter up. We found that \$30,000 was asked for by the institution to cover its financial embarrassment, and that they would for that amount hand the institution over to us. Mr. Jacob H. Schiff at the meeting offered \$15,000, if we raised the rest. We had some \$6,000 in hand. We raised the rest easily and thus gained a magnificent building. We elected new directors, dropping the Christian gentlemen, among them the president.

From some orthodox friends I raised a further sum to revolutionize the kitchen, sending old things to the Salvation Army. The institution is now thoroughly Jewish, our religion is taught, our Sabbaths are observed, also the

dietary laws. Our average number of children is 247.

Among all my reminiscences none are to me happier than the thought that God privileged me to do something for the crippled, the deaf mutes and the blind.

One other "reminiscence" and I end, lest tediousness offend. But it is suggestive, therefore I give it.

About forty years ago, Rev. H. S. Jacobs (chairman), Rev. Dr. S. G. Gottheil, Adolph S. Huebsch, Kaufman Kohler and F. de Sola Mendes, with myself as honorable secretary, formed a Jewish Ministers' Association to look after local Jewish interests. There should be a Jewish Ministers' Association for local needs in every town where there are two or more Jewish ministers. It is well for the ministers to assert themselves sometime. There are always local needs peculiar to each town. And when the time comes, when a bit of ministers' work outgrows ministers' effort, we always find laymen ready to take it up.

In each town, and in very large cities in each district, the local ministers might well combine their young people, besides getting up joint Jewish celebrations and pronouncements. As an instance of the necessity of pronouncements, a few weeks ago I found many innocently buying larded or tinned bread. They should be periodically warned.

These things must be treated locally. The local ministers are the local physicians.

I have surely exhausted your patience. But if anything that I have said is in any way suggestive for betterment, I am well repaid.

Do not think that I boast. I have no heart to boast, no cause. It is to me too solemn a thought that my years of ministry draw to an end with its visions of ethical uplift and spiritual life unrealized.

Perhaps some young minister reading this may devote his strength to such ends with more success.

Perhaps some laymen may help to make my beloved religion what God intended, and declared it should one day be through Palestine, its seat—a means "through which all the nations of the earth shall be blessed." We live, we work, we dream, not for ourselves alone. That blessing, that world-weal, can be effected only by ethical uplift, only by spiritual effort.

Chess Prodigy Wins in Denver.

Denver, Col.—Samuel Rzeschewski, nine-year-old chess prodigy, added another stanza to his remarkable record when he defeated twelve of the best chess players in Colorado in fifty minutes. Eight of the best players were eliminated after twenty minutes' playing. A large crowd gave the prodigy an ovation when he defeated the last of the twelve opponents, Frank L. Fetzer, State champion.

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MUSIC AND DRAMA.

Perhaps the sweetest singer of Jewish folk music in this country was heard at the Young Women's Hebrew Association on May 31, under the auspices of the Hurwitz Educational League. It was Mrs. Roback who rendered the folk songs of different nations—Anglo-American, Arabic, German, French, Chinese and Jewish, by which Dr. A. A. Roback of Harvard University showed the psychological differences among nations.

Among other things, Dr. Roback said: "The funny thing is that bankers and financiers will be put down in educational biographies as Jews, that is, there is a tendency to bring out Jewishness on the side of the mercenary instinct, or their acquisitive tendency, a tendency to show up the vulgar, the inferior qualities as Jewish, and to ignore or try to ascribe to non-Jewish influences all that is sublime and great. This is what we must fight against.

If there is any kind of music which would tell us best what nation we are, it is folk music. It gushes from the soul of the people. Music is a thing that one cannot get along without. It is a language. Now can we admit that the Jews, who have been so musical, who have given us so many composers, that this people have not had folk singers of their own? It stands to reason that they must have had, and only now we find out the large number of singers we have. It is in Russia that we look for the Jewish singers. It is there that the raw material is found.

After the lecture recital Prof. and Mrs. Roback were tendered a dinner by the Hurwitz Educational League, at which Dr. Henry Keller, Dr. H. Rothstein, Isaac Rosengarten and Dr. Roback were among the speakers. Mr. Samuel Fine, vice-president of the Harlem Forum, was toastmaster.

The twelve weeks' season of summer concerts on the green at Columbia University opened on Monday evening. In order to accommodate the vast crowds the gates open at 7.30 and the concert begins at 8.15. This is the fourth season of these concerts, which have become so popular. The Goldman Concert Band, under its eminent conductor, Edwin Franko Goldman, will again play during the entire season.

The popularity of this organization has grown to such an extent that the demand for free tickets of admission this year has been overwhelming. Up to date there have been close to 225,000 requests for such tickets. It is estimated that between 20,000 and 25,000 persons attended the opening concert, and every possible preparation had been made to handle the crowds. Interesting programs have been prepared.

The Salvini School of Singing, Mario Salvini director, gave a musical at his studios, 206 West Seventy-first street, New York, on Thursday, May 27, the last of a series of musicals for the season 1920-1921.

A score of young singers were presented and sang ballads, songs, arias, duets, quartets and sextets from the different operas in their original languages.

Mario Salvini lectured on "Knowledge Is the Only Road to Success," and demonstrated his easily comprehensible method of singing, based on the Italian school of Belcanto. The lecture was particularly interesting to teachers of voice who take their art seriously and feel the great responsibilities cast upon them by training voices entrusted to their care and development. This distinguished vocal maestro will conduct his summer school, as in previous years, at Edge-

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mere, L. I., as well as classes in New York city.

Jewish music in America took a definite stride at a conference held in Paterson, N. J., on May 29 and 30. The conference was called at the initiative of the Hebrew Singing Society of Paterson, of which Samuel Feldman is the head. The call for this conference brought forth some of the most famous champions of Jewish music, which included Cantor Joseph Rosenblatt, Pinchos Jasanofsky, Leo Low, Zavel Silberts, A. W. Binder, Solomon Golub, M. Posner and Jacob Beigel. At the conference were also represented delegates of the Jewish choral societies of New York, Paterson and Philadelphia. The subjects of discussion at the conference were: 1. How to strengthen the Jewish choral societies that already exist 2. How to gather and supply those choral societies with a suitable repertoire. 3. The establishment of new choral societies of America in various cities. 4. The future of Jewish music.

The conference was full of enthusiasm and earnest discussion, from which many important conclusions resulted.

The Executive Committee of eleven consists of six musicians and five delegates from the five choral societies which were represented. The officers of the Executive Committee are as follows:

President, Jacob Beigel of Philadelphia; first vice-president, Leo Low of New York; second vice-president, A. W.

Binder of New York; treasurer, Joseph Rosenblatt, New York; secretary, Solomon Golub, New Jersey. It is hoped that the choral societies which were not represented at this conference will get in touch with the secretary, Solomon Golub, 26 East 116th street, New York city, so that they can send their delegates to the next conference, which is to be called very shortly.

Henry Czaplinski a violinist, made a most favorable impression at his debut recital last week at Wigmore Hall, London, Eng. He displayed the possession of an adequate technique coupled with a pure singing tone that lent itself admirably to his choice of works, particularly in Tartini's Sonata. In Bach's Chaconne, chosen obviously to show the player's technical equipment, Mr. Czaplinski was at his best. Further contrast was provided by Lalo's Symphonie Espagnole and the group of smaller works. Sympathetic accompaniments were provided by Mr. Percy B. Kahn, who will be remembered here as Mischa Elman's accompanist on his earlier appearances in America.

The Diemer prize, for which eleven candidates, all distinguished graduates of the Paris Conservatoire, competed, was won by Mr. Perimutter, who is only sixteen years of age.

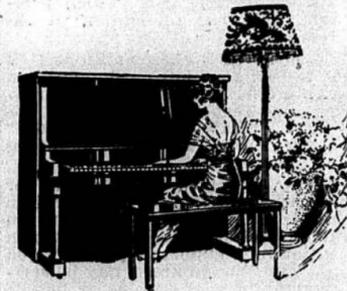
Miss Ethel Frank, American soprano, appearing recently as soloist with the London Symphony, was acclaimed enthusiastically by the critics. She has also appeared with the Boston Symphony in this country.

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(Continued from Page 9)

1815). Italian Judaism, which in many other ways represented progressive ideas, seems also in this respect to have been in the lead. Sarah, the daughter of R. Hezekiah Mordecai Bassan of Verona, taught her grandson, Menahem Nawarra (1720-1777), also rabbi of Verona, Hebrew (Neppi-Ghirondi, Toledot Gedole Israel, 243, Vessillo, 1877, 379). Benzion Ghironi of Padua (1764-1817) was instructed in Bible, grammar, Rashi and Maimonides code by his mother (Neppi-Ghirondi, ib. 56). Zeffera, daughter of R. Hananiah Elhanan Hay Coen (1757-1834) of Reggio and Florence prolific author in Hebrew and Italian and wife of R. Moses Benjamin Levi (1806-1870), who succeeded his father-in-law as rabbi of Reggio and was also his partner in the publishing business, was typesetter and proofreader (Educatore Israelita, XIII, 215, 1865; XVIII, 336-338, 1870). It is significant to state that Hananiah's son Samson continued his father's printing business, but dropped the Hebrew publications, devoting his activity to Italian exclusively. Rachel Lattes, daughter of R. Elisha Pontremoli of Nice (1778-1851), who died at the age of 90 in Reggio, April 10, 1901, was such an accomplished Talmudist that she was able to render decisions on rabbinic law (Vessillo, 1901, 149). As a specimen of the change of times we should mention in this connection that her two nephews, Alfredo and Enrico Pontremoli, the sons of her brother, R. Ezra Pontremoli of Vercelli (1818-1888), married the daughters of the Italian statesman, Luigi Luzzatti. They are engineers, and it is safe to say, would have to reach the palm of rabbinic scholarship to their aunt.

When I was a child a woman pretending to rabbinic learning was derisively called "Rebbezin Kroendel." I did not know then that this woman was an historic person. She was the sister of the

scholarly Rabbi of Breslau, Isaiah Pick, and the wife of R. Joseph Steinhart of Fuerth, where she died May 20, 1775 (Berliner Magazin, 1879, 67, Kaufmann; Heine's Ahnensaal, p. 42109, Jahrb. Jued. Liter. Gesellsch. VI, 197). Groendel was a real rabbinic scholar. In other instances family tradition, based on emotional sentiment, may have exaggerated a smattering of learning, picked up by an intelligent woman from the conversations of scholarly visitors to genuine scholarship. Yet even this is worth recording. Jeremiah Landesmann of Pultitz, in Moravia, was a Mortara of the eighteenth century. A governess in the house of a noble claimed to have clandestinely baptized him. As the case happened in 1768, under the bigoted Empress Maria Theresa, he would have surely been taken from the house of his parents and brought up as a Catholic had not the father in time sent him to Breslau, where he afterwards married Judith Gomperz, who is also reported to have been a Talmudic scholar (Neuzeit, Vienna, 1864, 260).

Undisputed evidence of Hebrew learning we possess in the case of Saerel, the daughter of the famous preacher Jacob Dubnow (with his official name, Jacob Kranz, died 1805), who published in 1799 a devotional in Hebrew and Yiddish (Jahrb. Jued. Lit. Gesellsch. X, 131, 1913). Passing by various family traditions, as that of the German humorist Ludwig Kalisch (1814-1883), who reports that his grandmother was an accomplished Hebrew scholar (Aus meiner Knabenzeit, Leipsic, 1872), or that of Tscharna, the wife of the Hungarian Shtadlan, Naphthali. Rosenthal (1727-1799), of whom similar stories are reported (Loew: Ges. Schr. III, 102), we arrive at two female super-rabbis, as we may call the Hasidic "wunderrabbis," who in this country have adopted the title of "grandrabbi." There was Hannah Sarah

of Wladimir, Volhynia, in the beginning of the nineteenth century, who, a second Joan d'Arc, possessed her miraculous powers only in her virgin state. Having lost them after her marriage, she repaired to Palestine for recuperation, but, alas, in vain (Tog, Jan. 27, 1918). A popular "wunderrabbi" of recent times was Malkah Duborah of Czortkov, who prophesied that one of the grandsons of the "Zaddik" of Czortkov was to be the Messiah (Vorwaerts, June 13-14, 1914). He would have been very much needed there just at that time, but, as far as known, the prophecy is still awaiting fulfillment. The mysticism of Eastern Europe, the last remnant of medievalism, leads to modernism, with the chance of real woman rabbis, but also of growing secularism. We have a "Judendocrin" in Friedberg, Hesse, as early as the sixteenth century (Der Israelit, 1912, No. 26), and we have a Jewish poetess, Esther Gad (c. 1760-1830), who, a typical specimen of secularism, was the granddaughter of the celebrated Rabbi Jonathan Eybeschuetz (1690-1764), but became a convert to Christianity (Sulamith, V 1, 252-285. Goedeke: Grundriss, VII, 433-434). We have Netty Adler, one of the first women magistrates of England, the daughter of Chief Rabbi Hermann Adler; Anna Moscovitz Cross, the first woman corporation counsel of New York; Nancy Isaacs, associate justice of the High Court of Australia; Anna Tumarkin, professor of history at the University of Berne, the first woman professor of a German university, to whom may be added the names of Professor Paula Philippson of Breslau, the granddaughter of the liberal rabbi Ludwig Philippson, and Professor Rachel Hirsch of Berlin, the granddaughter of the orthodox leader Samson Raphael Hirsch; Dr. Anna Hamburger of Mannheim, said to be the first woman in Germany to teach a secondary school, and Catherine Fleischer, the first woman lawyer in Russia. It may be left for America to realize the advice given, according to the Midrash, to Moses, that the Torah shall be first revealed to the women and then to the men (Rashi, Ex. 19. 3).

OPEN BARNERT HOME FOR AGED AT PATERSON.

Dedication of the new Jewish Home for the Aged and Orphans, the gift of the Hon. Nathan Barnert, former Mayor of Paterson, took place last week with exercises at once appropriate and impressive. Jew and Gentile composed the crowd of 1,000 that attended the ceremony held on the grounds of the building, the Dwight Ashley estate, at 469 River street.

Need of a Jewish home for old people and parentless children has been felt here for quite some time. It did not become a reality, however, until Mr. Barnert, once again displaying the generosity characteristic of him, purchased the property.

As Mr. Barnert himself expressed it, it was a proud day for him yesterday. Speakers, including prominent citizens of this city, lauded and congratulated him for his many charitable works, the latest of which is the new home. In calling upon the donor, former Mayor Barnert, for an address, Filbert L. Rosenstein, chairman of the exercises, said:

"How wonderful and how beautiful is the influence of woman! One hundred years ago Nancy Hank's toiled on the lonely Western prairie, labored and forebore, suffered and went silently to an early grave, and gave us Abraham Lincoln. Twenty years ago Miriam Barnert folded her hands and closed her eyes, for she was weary and she wished rest.

"But her work was not done. Her influence was not spent. The presence of this great gathering shows that. Before her death the beautiful temple was built on Broadway, and since then those who love religion have many times had occasion to say, 'God bless Nathan and Miriam Barnert.' After her death the free school was endowed, and those who prize education have often said 'God bless Nathan and Miriam Barnert.' Then, only six years ago, the magnificent hospital

was endowed, and the sick, feeling the healing touch of medicine, have said in their distress, 'God bless Nathan and Miriam Barnert!'

"And now comes this Home for the Aged and for Orphans, and many times, in years to come, these helpless old folks will pray, yes, and these children will lisp, 'God bless Nathan and Miriam Barnert.' All present will have a prayer in their hearts as we call upon Nathan Barnert."

Prolonged applause greeted the donor and former mayor as he came to the front of the platform, applause which was redoubled as the audience rose to its feet to pay a standing tribute to the great philanthropist.

Mr. Barnert took up the reference to his wife and then broke into tears, so that he was unable to speak. Many people in the audience were visibly moved by the sight. Regaining his composure, the former Mayor told the audience that he was proud and honored by the tribute.

Mayor Frank J. Van Noort made a brief address of welcome, in which he told of the rejoicing of the entire city in this latest act of Mr. Barnert, and wished him many years of life in which to continue his good work.

The Rev. Anthony H. Stein, D. D., LL. D., made a deep impression on the audience, which followed his address with marked attention. The rector of St. Joseph's said that he was happy to bring from the community its tribute of love and honor to his dear friend, and also to speak the community's good wishes for the success of the new charity.

Isadore Simon, president of the new home, expressed in a few words the policy of the Institution. He bespoke the good will of the people of Paterson and their loyal support. Rabbi William Wittenstein of this city and Rabbi Elkins of Passaic addressed the gathering.

The new home will be maintained by

the Daughters of Miriam. Donations approximating \$15,000 were given toward maintenance of the home on the opening day.

MR. EMANUEL BURACK, formerly manager of the Lakewood, Ellsberg and other large hotels, and MR. NATHAN STERNBERG, also of the Lakewood Hotel, announce the purchase of

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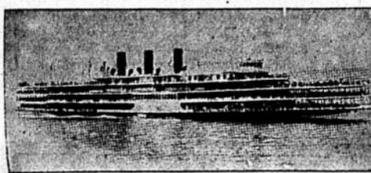
The object of the Jewish Sabbath Alliance of America is to promote the observance of the Holy Sabbath in every possible way. The Alliance is an organization for the defense and strengthening of its Sabbath, its day of rest, a great necessity for the Jewish community and the fundamental principle of Judaism.

The Alliance carries on a vigorous propaganda campaign, which brings the Sabbath question directly before the public. This work is done by means of mass meetings, distribution of circulars and letters, through the daily newspapers and various other means which tend to influence our Jewish men and women, young and old, to observe the seventh day as their day of rest.

Merchants and manufacturers are induced not to open their places of business from Friday sundown to Saturday appearance of stars. If any report comes to the office of the Alliance that any business establishment contemplates opening on the Sabbath day, the organization immediately intercedes and prevents such action. The Alliance also prevents in many cases the unions and other workers' associations from passing any regulation which would in any way tend to undermine Sabbath observance. The Jewish youth are also greatly induced not to desecrate that day, and in this matter are assisted to a very large extent by the Employment Bureau of the Jewish Sabbath Alliance.

Counselors are maintained whose duty it is to protect conscientious Sabbath observers who are brought to court for Sunday violation. This work is done absolutely free. The Alliance also is working to obtain better laws in the various States for Sabbath observers who are constantly being brought to court. The Alliance just recently was very successful in embodying in a bill introduced into Congress for the District of Columbia complete exemption for conscientious Sabbath observers.

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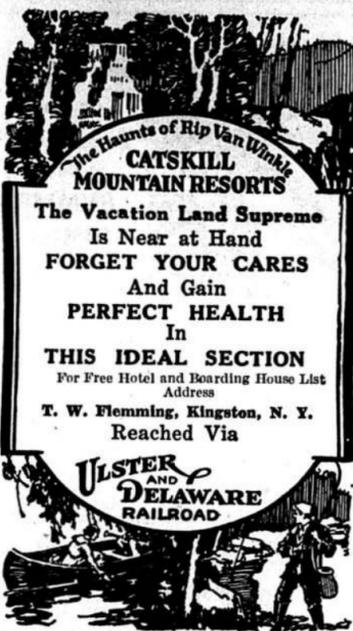
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Tannersville, Greene County, N. Y.

Improved for the season of 1921 by installation of running water in every room. House thoroughly renovated. Rooms en suite, with bath. Cafe, billiards, croquet, tennis. New artisan wells, giving the purest spring water in the Catskills. First-class Hungarian cuisine. Milk from our own cows. Strictly Kosher. Winter season, Lakewood, N. J. For rates apply to Bieber & Feldstein, Proprietors.

THE NEW MANHATTAN

TANNERSVILLE, GREENE CO., N. Y.

Thoroughly renovated and improved. Homelike. Centrally located. Hungarian-Vienna cooking. Entertainment. Everything for comfort and happiness of guests.
H. SAULT, Proprietor.

THE MOUNTAIN SUMMIT HOUSE

MRS. L. LEVINSON & SON.

TANNERSVILLE, N. Y.

The hotel has been completely renovated, refurnished and placed in first-class condition. We have installed our own water system. Hot and cold running water, electric lights, and electric bell system in every room. Rooms single and en suite. We shall maintain the high standard of excellence which the hotel has attained in the past. Our strictly Kosher cuisine will be under the personal supervision of Mrs. Levinson. Mountain Summit House is within the famous park section of the Catskills, including Onteora, Elka, Twilight, Sunset, Santa Cruz and other parks.
Winter Season, The Pinewood, Lakewood, N. J.

THE ROSE GARDEN HOUSE

Tannersville, Greene Co., N. Y.

Latest sanitary improvements. Open plumbing, running hot and cold water in rooms and baths. Electric lights. First-class Hungarian cuisine. Lawn tennis, baseball grounds, fishing, bathing, rowing, music; all amusements. Rates according to rooms. Special rates for June and September. JOB ZWICKEL, Prop.

BLUMENTHAL'S WAVERLY HOUSE

TANNERSVILLE GREENE COUNTY NEW YORK

Newly furnished and renovated. Hot and cold running water in each room. Strictly Kosher.

NOW UNDER JEWISH OWNERSHIP AND MANAGEMENT

WASHINGTON PARK HOTEL

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This beautifully situated house on the highest point in Tannersville will be conducted for the first time as a strictly Kosher house. Hot and cold running water in all rooms. Baths and showers. Table supplied from our own farm. Rates reasonable. LANGER & SERTFER, Props.

NOW IN JEWISH HANDS

SCHOHARIE MANSION

ELKA PARK, Tannersville R. R. Station (GREENE CO.) N. Y.

A Beautiful Spot 'Mid Beautiful Surroundings. 335 Acres of Park Land. 5 Miles of Driveway in the Park. Bridle Path. All Modern Improvements, Including Running Water in Every Room, Baths, Electric Light, Dance Casino, One Block Square; Grill Room, Bowling Alleys, Billiard Room, Spacious Garage, Barber Shop, Tennis Courts, Basket Ball, Base Ball, Croquet, and Bathing and Fishing. Dietary Laws Strictly Observed. Music Twice Daily.

HARRY BEREND, Prop., City Address: 857 Beck St., N. Y. Telephone Intervale 4330

PINE GROVE VILLA in the Catskills

PURLING, GREENE CO., N. Y.

A BETTER CLASS HOTEL FOR JEWISH PEOPLE

In the village opposite Post Office. High elevation, electric lights, baths and sanitary toilets. Bathing, Dancing, Fishing, and other amusements. Hungarian cuisine. Our 75-acre farm supplies the table. We feature cleanliness, good mail, telephone and telegraph service. Write for Folder.

SUMMER RESORTS—SULLIVAN COUNTY, N. Y.

OPEN ALL YEAR ROUND

THE FLAGLER

SOUTH FALLSBURGH
Sullivan County New York



This magnificent hotel just completed is the handsomest in the entire Catskill range. It is a brick building, and occupies a city block and has all the latest devices installed in our most up-to-date city hotels. Unsurpassed location. Rooms single or en suite, with private bath. Dietary laws observed. Make reservations now. Tel.: 38 Fallsburgh. FLEISHER & MORGENSTERN, Props.

HOTEL AMBASSADOR

FALLSBURGH, N. Y. Formerly NEW CEDAR INN



This most beautiful hotel, just completed, handsomest in Sullivan County, occupies city block. All modern devices and conveniences of the modern city hotel. Excellent cuisine. Dietary laws observed. Write for information and booklet. Phone Hurleyville 36-F-3. MERL BROS., Props., South Fallsburgh, N. Y.

MAPLE DALE HOUSE

KIAMESHA, N. Y. WM. COLEMAN, Prop.

Newly built, redecorated and furnished. Equipped with all the latest improvements. Large, airy rooms, each with hot and cold running water. Home comforts. Exceptional Kosher cuisine. Two separate kitchens. Large, new dining room and beautiful dance hall. Music at every meal. Bathing on premises. Reasonable rates. Write for terms and further information.

The KIAMESHA OVERLOOK HOTEL

KIAMESHA, N. Y.

Under the same management and ownership as the Kiamesha Overlook Hotel has been for the last thirteen years. Situated 200 feet above the surrounding country. Overlooking Kiamesha Lake. Electric lights throughout. Running water in every room. Casino; Music, Dancing every night. H. GOLDBERG, Owner-Manager.

"ONLY ONE OF ITS KIND IN THE MOUNTAINS"

KIAMESHA MANSION

KIAMESHA LAKE SULLIVAN CO., N. Y.

This magnificent mansion is newly built, handsomely decorated and exquisitely furnished. Equipped with all the latest sanitary improvements. Large rooms, with or without bath. Jewish dietary laws strictly observed. Make reservations now at the Kiamesha Mansion, Kiamesha Lake, N. Y., or at the New York office: No. 5 West 110th Street. CHARLES HIRSCH, Prop. Caterer for weddings and all social functions at his own hall, 5 West 110th Street, Near Fifth Avenue.

THE FERNDALE PALACE

FERNDALE, SULLIVAN COUNTY, N. Y. R. WEISSBERGER, Prop.

This ideally located hotel is open all year round, and is equipped with all the latest improvements; running water in every room; steam heat. Handsome dining room. First class cuisine under personal supervision of Mrs. Weissberger. Reasonable rates. Long Distance Phone: 116-F-14. N. Y. Office, H. WEISS, 76 St. Marks Pl.; Tel.: Orchard 2129.

The Wayside Inn

M. SHINDLER & SONS, Props. P. O. Box 142, Luzon, Sullivan Co., N. Y.

Newly built. Equipped with all modern improvements. Electric lights, running water, with showers, open plumbing. Large dining room. House located at famous Sheldrake Lake, affording rowing, bathing, etc. Strictly Kosher table. Modern dairy. Write for particulars. Reasonable rates.

THE BLUE PARADISE

WURTSBORO SULLIVAN COUNTY, N. Y.

Located in the famous Wurtsboro-Mamakating Valley; the finest scenery in the entire Catskill-Shawangung range. Excellent table. Dietary laws observed. Write for reservations. S. GOLDSTEIN, Prop.

MORNINGSIDE HOTEL

MAX GOLDSTEIN, Proprietor. STRICTLY KOSHER. HURLEYVILLE, SULLIVAN COUNTY, N. Y.—LUZON STATION

The Morningside Hotel is the pride of the mountains. Beautiful, light and airy rooms; hot and cold running water in every room. Baths and electric lights. A beautiful dining room with windows facing the river. Accommodates four hundred people. Pool tables and dancing pavilion. A lake of 135 acres with boats for rowing and fishing. Bathing pavilion with comfortable dressing rooms. Kitchen under supervision of Mrs. Goldstein. Large garage. Our auto meets you at the train. Write for rates.



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THE ROSERY

"The House of Roses"
MONTICELLO, N. Y.

Newly built. Every improvement. Running water in every room. Electric light and telephone. Home comforts. Dietary laws strictly observed. State automobile road to New York City. Open all year. I. AKS, Prop.

The Jewish Memorial Hospital. Four large groups of men and women are competing with each other in obtaining contributions to the building fund of the Jewish Memorial Hospital, and while each of the groups has set a definite sum which it will endeavor to raise, these tentative goals probably will be discarded.

The four groups are the Board of Directors of the Hospital, of which Mr. Edmund Schwarz is president; the Ladies' Auxiliary, of which Mrs. C. C. Autler is president; the staff of the hospital, of which Dr. A. N. Schiller is president, and the Junior League, of which Henry Shenk is the head.

At a meeting of the directors held at the building fund headquarters at Nos. 115 and 117 West Twenty-third street last week it was determined that each member of the board would undertake to obtain as many subscriptions as possible through his own efforts, agreeing to spend not less than one hour a week during the summer. The Junior League will conduct a membership campaign before engaging actively in soliciting subscriptions. A committee of the Junior League held a meeting at the building fund headquarters Tuesday afternoon, at which it was decided to have a boat ride and excursion some day during June for the purpose of obtaining additional members.

The Ladies' Auxiliary started its active work more than a week ago, and to date the members have turned in several hundred contributions. The Auxiliary held its final meeting of the season Monday afternoon at the Twenty-second Regiment Armory, at 168th street and Fort Washington avenue. At this meeting Mrs. Charlotte C. Autler, president, outlined the work to be done during the summer.

GUMPEL, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Gumpel, late of the County of New York, deceased, to present the same with vouchers, thereof, to the subscriber, at his place of transacting business, at the office of Emanuel van Dernoote, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921.

Dated, New York, the 6th day of June, 1921.
MORRIS GUMPEL, Temporary Administrator.
EMANUEL VAN DERNOOT, Attorney for Temporary Administrator, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

TANDLICH, SAMUEL.—The People of the State of New York, by Grace of God, free and independent, to Josephine Abecassis, Maritz Tandlich, Charles Tandlich, Michael Tandlich, Rosa Rosenwasser, Ignatius Tandlich, Tillie Moore, Maurice Bloch, Irene Woolf; the heirs and next of kin of Samuel Tandlich, deceased. Send Greeting:
Whereas, James V. Moore of 411 W. 128th St., City of New York, and Alexander J. Tandlich, who resides at No. 247 East 71st Street, Borough of Manhattan, the City of New York, have lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, bearing date April 12th, 1921, relating to both real and personal property, duly proved as the last will and testament of Samuel Tandlich, who was at the time of his death a resident of 247 East 71st Street, New York, N. Y., the County of New York, deceased;

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 14th day of July, one thousand nine hundred and twenty-one, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Honorable John P. Cohalan, a Surrogate of our said County of New York, at said County, the second day of June, in the year of our Lord, one thousand nine hundred and twenty-one.
DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.
MULLEN & BLOCH, Attorneys for Petitioners, No. 51 Chambers Street, New York City.

SUMMER RESORTS—SULLIVAN COUNTY, N. Y.

NEW OWNERSHIP MANAGEMENT. OPEN ALL YEAR.

HOTEL GLASS

SOUTH FALLSBURGH, Sullivan Co., N. Y.



Rebuilt, redecorated and furnished; and now equipped with every known comfort, convenience and sanitary improvement. Luxurious lobbies, spacious verandas, large airy and light rooms with or without baths, single or en suite. Jewish dietary laws strictly observed. Unsurpassed cuisine. High standard of service. Daily concerts. For information, phone New York Office: Murray Hill 3432.

THE ROSELAND

FORMERLY THE PELLMAN HOUSE.
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Newly built, and highest class decorations and furnishings. Equipped with all latest improvements. Hot and cold running water and electric lights in every room. Rooms single or en suite, with or without bath. Elegant lobby and spacious porch. Beautiful dining room. Dance hall. Spacious ladies' parlors. Home comforts. JEWISH DIETARY LAWS STRICTLY OBSERVED. Reasonable rates. Booklet on application. Telephone: 35-F-6. D. INTERTOR, Proprietor.

KIAMESHA INN

"SULLIVAN COUNTY'S FOREMOST HOTEL"
B. TURKEL, Proprietor KIAMESHA, N. Y.

Complete equipment for the best service to our patrons. Strict adherence to the Mosaic dietary laws. Accommodates five hundred. Rooms single or en suite, with private bath. For information and booklet apply to "The Vienna," 131-133 East 58th Street, New York City. Telephone: Plaza 3633.

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THE NEW PROSPECT HOUSE

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Situated amid picturesque surroundings. House newly built and comfortable. Equipped with all the latest improvements. Running water in every room. Jewish dietary laws strictly observed. Own lake for bathing. Fishing, rowing. Home comforts. Tel.: 35-F-4. When writing, mention The Hebrew Standard. GERSON, MOGILEWSKY & PELLMAN, Props.

MURRAY HILL HOUSE

OLD FALLSBURGH SULL. CO., N. Y.

Under new ownership management. Two miles from station. Open all year. All modern improvements; every desirable convenience. Beautiful location. Large, shady lawns, extensive woodlands. Rowing, fishing and bathing on premises. Hot and cold running water in all rooms. Special attention called to our new dancing pavilion. First-class Vienna kitchen. Strictly Kosher. Long-distance telephone 32-F-3. Automobile service. Write for particulars and illustrated booklets. P. O. Box 15. STEINFELD & GOLDBERG, Proprietors.

FACING THE ROUND TOP. PHONE 118-F-6

KIAMESHA IDEAL HOUSE

KIAMESHA LAKE SULLIVAN CO., N. Y.

Newly built, handsomely furnished and decorated, equipped with all the modern improvements. Large, light, airy rooms, with or without bath. Excellent cuisine. Jewish dietary laws strictly observed. Running water in every room. Homelike surroundings. Music at meals. JACOBSON BROS., Props.

The Columbia House

South Fallsburgh Monticello Road SULLIVAN CO., N. Y.

Newly built. All modern improvements. Handsomely furnished. Hot and cold running water in each room. Electric lights. Baths, bathing and rowing in Kiamesha Lake. Excellent, strictly Kosher cuisine. Reasonable rates. JOE SAMILOWITZ and L. MENAKER, Props.

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"THE SUPERIOR SUMMER RESORT"
Telephone Connection D. HEIDEN, Prop.

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Cedar Hill Farm House

South Fallsburgh Sullivan Co., N. Y. S. WOHL, Prop.

Ideal location. Rebuilt, refurnished and redecorated. All modern improvements. Airy rooms. Strictly Kosher. Excellent cooking. Best service. Lake on premises. Bathing free. Reasonable rates. P. O. BOX 325. Telephone: 6-F-2 Hurleyville.

THE PRAIRIE HOUSE

LUZON, SULLIVAN CO., N. Y.

Newly built and newly furnished. All modern improvements. Accommodates 150. Dancing Casino newly built. Tennis court. For booklet apply to S. SHINDLER, Prop.



KIAMESHA HOUSE

KIAMESHA LAKE. MRS. J. SAFRAN, Prop. SULLIVAN CO., N. Y.

Facing Kiamesha Lake. The hotel is newly renovated, redecorated and furnished, and equipped with all latest improvements. Running water in every room. Jewish dietary laws observed. Hungarian cuisine. Bathing, boating, fishing. Moderate rates; write for booklet. Winter season. HOTEL SAFRAN, 325 SEVENTH STREET, LAKEWOOD, N. J. Phone Connection.

SUMMER RESORTS—SULLIVAN COUNTY, N. Y.

THE FULTON HOUSE

MONTICELLO, N. Y.

NOW UNDER JEWISH MANAGEMENT

Ideally located on high elevation and equipped with all improvements, electric lights, baths, hot and cold running water in each room. Spacious parlors and homelike surroundings. Large dining room. Unsurpassed cuisine. Jewish dietary laws observed. Make your reservations now. Write for booklet or phone Monticello 170-J. S. GOLDSTEIN, Prop.

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To those who are considering a place in the mountains where to spend their vacation, and who wish a place which is 100% clean, we present the

NEW WASHINGTON HOTEL

FERNDALE I. WILLIG, Prop. SULLIVAN CO., N. Y.

The most beautiful and handsome place in the mountains—a veritable Garden of Eden. Pure spring water. Vegetables from our own farm. Beautiful lake for bathing but three minutes' walk from hotel. Strictly Kosher cuisine. Two separate kitchens. Electric lights and baths. Telephone 132-F-4 Liberty. New York office, A. Jacobson, 100 W. 28th St. Phone: Watkins 8327 or 730 Oakland Place, Bronx; phone Fordham 8413.

FERNDALE MANOR

TIGER'S HOUSE

FERNDALE, SULLIVAN COUNTY, N. Y.

Select summer resort. Ideal location. All improvements. Home comforts. Large, airy rooms. Bathing, Fishing, Croquet, Tennis and other sports. Strictly Kosher Hungarian cuisine. Own dairy. Reasonable rates. Write for booklet. Telephone: 99-F-8. I. TIGER, Prop.

THE HOFFMAN HOUSE



SO. FALLSBURGH, Sullivan Co., N. Y.

Every improvement, electric lights, running water, laundry. Beautiful dance hall. Our own farm of 200 acres; own dairy and henery. Large playgrounds, woodlands and orchards. Strictly Kosher cuisine. Tel.: 7-F-4. HARRY COHEN & BRO., Proprietors.

The "GROSSINGER" and Cottages

FERNDALE, SULLIVAN CO., N. Y.

Crowning the summit of Terrace Hill, 2,000 feet above sea level. Most beautiful hotel in Catskills. Surrounded by spacious grounds. All the latest improvements. Running water, electric lights in every room. Dietary laws strictly observed. Outdoor sports. Homelike surroundings. Write for booklet and terms. Open all year. H. & S. GROSSINGER, Props.

LAKE SIDE INN

FERNDALE, N. Y.

Newly built, handsomely decorated and richly furnished; equipped with all the modern improvements. Home comforts. A select hotel for select people. Jewish dietary laws strictly observed. All outdoor sports. Write for information. New York office: Knight Millinery, 1751 Amsterdam Avenue; Telephone Audubon 3456. SCHAPIRO & ROSENBLATT, Proprietors.

THE WASHINGTON

SO. FALLSBURGH, Sullivan Co., N. Y.

Newly built, handsomely decorated and furnished; equipped with every modern comfort and convenience and sanitary improvement. Large, airy rooms with or without bath. Jewish dietary laws strictly observed. Large lobby and magnificent dining room. Open all year. Telephone Conn. N. Y. Office, Dr. Lebolt, 895 Kelly street, Bronx, Tel. Intervale 2093. HOLOFCHINER & CAHN, Props.

THE KENMORE

NORTH WHITE LAKE SULLIVAN COUNTY, N. Y.

NEW YORK OFFICE: W. and G., 414 B'WAY, N. Y. Tel.: 1558 FRANKLIN. Every modern improvement, including all sports for the young folks make the management feel that the Kenmore surpasses any hotel of its kind in Sullivan County. Write for further information and booklet. Our auto will meet you at Liberty station and take you to White Lake. When writing mention the Hebrew Standard. DAVID M. JACOBS, Mgr. MAX BLOCH, Prop.

EMPIRE HOTEL

FERNDALE, N. Y.

Finest location. Newly built. Equipped with all modern sanitary improvements. Hot and cold running water in every room. Homelike comforts. Rooms single or en suite, with or without baths. Jewish dietary laws strictly observed. Reasonable rates. Phone, Liberty 289. CHOROVSKY & LEVIN, Props.

TELEPHONE 47-J.

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MONTICELLO, SULLIVAN CO., N. Y.

An exclusive, up-to-date, Jewish hotel. All modern improvements. Dietary laws strictly observed. Excellent Hungarian Jewish cuisine. Land and water sports of every description. Booklet on request. N. WEISS, Prop.

LAKESIDE HOTEL

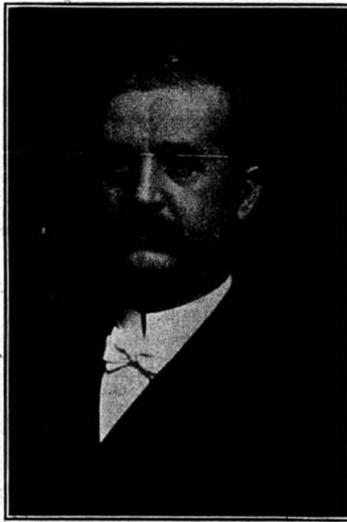
IN THE HEART OF THE CATSKILLS. DIRECTLY ON THE LAKE SHORE. FISHING, BOATING, BATHING, TENNIS, DANCING, MOVIES, ETC.

Loch Sheldrake SULLIVAN CO., N. Y.

Forty Years Cantor with One Congregation

In these days when changes in the ministry and the cantorate are quite frequent it is pleasing to chronicle the career of Rev. Hyman Newmark who for over forty years has been the cantor of Temple Israel of this city. We believe this to be the record for long service among reform cantors in America, and we are also pleased to record that Cantor Newmark's voice is as full and as resonant as it was many years ago, and that his reading of the prayers is a pleasant feature of the service.

Cantor Newmark began his career with Cantor Weintraub in Koenigsburg and two years later he was appointed assistant to Obercantor Deustch at Breslau, where he remained for five years pursuing his studies. He came to America in 1879 and took up his duties at Kingston, N. Y., coming to Temple Israel of Harlem the following year, where he has remained ever since.



REV. HYMAN NEWMARK

At that time the congregation was known as the Hand-in-Hand Congregation and worshipped in East 116th street. Soon after they moved to 125th street and Fifth avenue and became known as Temple Israel of Harlem. Later the congregation built a handsome edifice at 120th street and Lenox avenue which it recently sold, and next year, God willing, Cantor Newmark expects to participate in the dedication of the new edifice soon to be erected at Ninety-second street and Amsterdam avenue.

Full Fleet Operated on Hudson.

The announcement that the steamers "Berkshire" and "C. W. Morse" resume operation between New York and Albany, has been made by the receivers of the Hudson Navigation Company, Middleton S. Borland and James A. Emerson. Besides these the steamers Trojan and Rensselaer have been in operation since April 1, and with the full fleet in operation, there will be two steamers each night from New York to Albany. On Sunday, May 22, the popular Sunday excursions from New York to Newburgh were resumed. Excursionists on this trip have time to visit Orange Lake Park and Mount Beacon.—Advertisement.

The A. B. Kirschbaum Co. of Philadelphia, Pa., has presented its employees with the Country Club in Oak Lane, with its well-equipped clubhouse, twelve acres of ground, grandstand, baseball diamond, tennis courts, etc.

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SUMMER RESORTS—SULLIVAN COUNTY, N. Y.

The CRESCENT HOTEL

NORTH WHITE LAKE

SULLIVAN COUNTY, N. Y.

Directly on the lake. Newly renovated and redecorated. All improvements. Running hot and cold water in rooms. Boating and other sports. Excellent Hungarian-American cuisine. Reasonable rates. Phone: North White Lake 1-F-5. M. KISELGOFF, Prop.

ARLINGTON HOTEL AND ANNEXES

NORTH WHITE LAKE

SULLIVAN CO., N. Y.

"THE ONLY HOTEL LOCATED DIRECTLY ON THE LAKE"

All improvements. Hot and cold running water in all rooms. Baths and showers. Excellent Hungarian-American cuisine. Reasonable rates. DANIEL & LATZ, Props.

WINDSOR TERRACE HOUSE

STEVENSVILLE, SULLIVAN COUNTY (FERNDALE STATION), N. Y.

All outdoor sports. Fishing, rowing and bathing on Swan Lake. Completely refurbished. All improvements. Jewish dietary laws observed. I. SCHAELEWITZ, Prop.

THE NEVERSINK INN

NEVERSINK (LUZON STATION) SULLIVAN COUNTY, N. Y.

Select location. Newly renovated and refurbished. Equipped with all modern improvements. Home comforts. Jewish dietary laws strictly observed. Reasonable rates. Make reservations now. Telephone, Liberty 107-F-13. M. BEGUN, Prop.



THE ROYALTON HOUSE

STEVENSVILLE, SULLIVAN CO., N. Y. (FERNDALE STATION)

Recently rebuilt, redecorated and refurbished. Equipped with all modern improvements. Situated on the well-known Swan Lake. Large, airy rooms. Jewish dietary laws observed. All outdoor sports. Reasonable rates. Write for terms. BLOCH & GLASNICK, Props.

HOTEL WELLWORTH

LUZON, SULLIVAN CO., N. Y.

Newly built, handsomely decorated and beautifully furnished. Equipped with all modern improvements. Hot and cold running water, and electric lights in all rooms. Rooms single or en suite, with or without bath. Spacious lobbies, parlors and rest rooms. Bathing, fishing and outdoor sports. Reasonable rates. Make your reservations now. Telephone, Hurleyville 5-F-4. SCHINDLER & ULLIAN, Proprietors.

FORMERLY THE AMERICAN EAGLE HOUSE

The Heyman House

FALLSBURGH, Sullivan Co., N. Y. S. HEYMAN, Prop.

Newly built dance hall. Lavatory in every room. Bathing, fishing, rowing. Homelike comforts. Reasonable rates. Finest location; latest improvements; large, airy rooms. Kosher cuisine. Fine garage for autos.

The Majestic House

P. O. BOX 374 Sullivan Co., N. Y. So. Fallsburgh.

Elevation 1,600 feet. Located in the finest section of the mountains. Newly built and furnished. All improvements. Jewish dietary laws observed. Excellent cuisine. Homelike. Reasonable rates. PHILIP COHEN, Prop.

The Summit House

SOUTH FALLSBURGH, SULLIVAN COUNTY, N. Y.

Ideal location. Newly built, decorated and furnished. Equipped with all the latest improvements. Running water in each room. JEWISH DIETARY LAWS STRICTLY OBSERVED. All outdoor sports. Bathing, fishing, tennis, etc. Dancing. Home comforts. Reasonable rates. Write for information. Telephone: 7-F-2. A. ROBINSON, Prop.

MAPLE GROVE HOUSE

MONTICELLO Sullivan Co., N. Y.

Finest location; on high ground. Picturesque surroundings and newly furnished. All modern improvements. Electricity in all rooms. Bathing, fishing and all outdoor sports on the premises. Jewish dietary laws observed. Reasonable rates. H. COLIN, Prop.

BROOKS' SPRING HOUSE

FERNDALE

(P. O. BOX D)

SULLIVAN CO., N. Y.

Entirely renovated and refurbished. All improvements. Large, airy rooms. Finest location. Beautiful grounds. Reasonable rates. Strictly Kosher. H. BROOKS & SONS, Props.

—Over 64 Years in Business. — Est. 1857.—

SURE TRADE MARK POP**SURE EXTERMINATOR**

When Everything Else Fails try "SURE POP." Clears out and kills rats, mice, roaches, bedbugs, fleas, ants, moths, and all vermin. Our Sure Pop Bedbug Liquid is not poison. CAUTION—Beware of worthless imitations. Look for trade mark (SURE POP.) None others genuine. All our goods guaranteed as represented or money refunded. Sizes \$1.00, \$1.25, \$1.50, \$2.00 and \$2.50. Sent prepaid on receipt of price. Prompt attention given phone or mail orders. Phone 0780 Beekman. Special rates to Hotels and Restaurants.

CONTRACTS taken for extermination of Rats, mice, roaches, Bedbugs, ants, fleas, moths, etc. Trained ferrets for Sale.

ADOLPH ISAACSEN & SON, INC.
74 FULTON ST., N. Y. OUR ONLY STORE.

Jewish Youth Organize to Assist Sabbath Cause.

The first meeting of the Loyal Friends of the Jewish Sabbath Alliance was held Tuesday evening, May 31, at the headquarters of the Jewish Sabbath Alliance of America, 18 East Thirteenth street. This auxiliary was organized to assist the main organization in all its undertakings to promote the observance of the Holy Sabbath, and any young lady or man, eighteen years and over, who sympathizes with the Sabbath cause, may join the ranks. The following are the officers elected: Abraham Greenwald, president; Miss Esther Shocket, vice-president; Alexander Hockstein, secretary; Miss Helen Brandt, Solomon Silverstein and Miss Sarah Halpern of the Activity Committee.

At a meeting held Monday evening, June 6, at the same address, a splendid musical program was given and Dr. Bernard Drachman delivered an address.

Vacation Summer Home for Jewish Girls.

The Jewish Big Sisters have a vacation summer home, the Anchorage, at Arverne, Long Island, which is intended primarily for business girls. It affords opportunity for a wholesome vacation at a very reasonable rate. Girls who intend availing themselves of it should apply at the office of the society, 356 Second avenue, room 32, on Wednesdays from 5 to 8 p. m., Saturdays and Sundays from 10 a. m. to 1 p. m. and week days from 9 a. m. to 5 p. m.

Mrs. Eph. A. Karelson is chairman of the Anchorage Committee. The Anchorage provides bathing parties, dancing, picnics, moving pictures and other amusements.

Want Column

NEWPORT, R. I.

The pulpit of Touro Synagogue is open for the engagement of an efficient Rabbi. Must be fluent speaker in English and Yiddish, Cantor, Balkorah, modern Hebrew teacher for daily school, and able to conduct modern Sunday school. Apply to Mr. Nathan David, President, or to Mr. Sam Adelson, Secretary, Newport, R. I.

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CHILDREN'S PAGE

THE SEVENTY ELDERS.

Dear Children:

The Jewish nation was the first to establish a parliament that should be truly representative of the people. That was composed of the seventy elders which the Holy One, blessed be He, had commanded Moses to appoint. And thus the Torah tells us: "And the Lord said unto Moses, 'Gather unto me seventy men of the elders of Israel.'" Rashi says, "Thus did the Lord say unto Moses, 'Thou hast complained I am not able by myself alone to bear all this people, therefore, gather unto me seventy men of the elders of Israel.'" The question now arises, what became of the elders who were appointed previously? Did we not find them holding sessions even in Egypt, as it is said, "Go and assemble the elders of Israel" (Exodus 3)? But they were consumed in the fire that the Lord burnt among them. This is the fate they deserved because they sinned at Mount Sinai, as it is written, "And they saw the glory of the Eternal, and did eat and drink." (Exodus 24). They regarded the Holy Presence without reverential awe, as one who bites his bread and speaks in the presence of a king. This is meant by the words, "and did eat and drink," but the Holy One, blessed be He, did not wish to cause mourning at the promulgation of the Torah; he, therefore, punished them now. "Whom thou knowest to be the elders of the people," etc., those whom you know as having been their officers in Egypt when they were laboring so vigorously, and they had compassion upon them, and were beaten on their account, as it is said "And the officers of the children of Israel were beaten" (Exodus 5). "Now let them be appointed to positions of honor in their greatness, just as they suffered in their distress. And take them unto the tabernacle of the congregation. Take them with persuasive words. Happy should ye be that ye were appointed to preside over the children of the Omnipresent. And they shall stand there with thee, in order that Israel may see and treat them with the honor due to their superiors, and say, 'beloved are those who entered with Moses, to hear the word from the mouth of the Holy One, blessed be He (Sifri).'" "And I will come down (this is one of the ten occasions when the Lord came down, as written in the Torah) and speak with thee there—with thee, not with them—and I will take some of the spirit which is upon thee, and I will put it upon them." To what way Moses be compared, at that time, to a candle that was placed in a candlestick, and every one kindles a light therefrom, and yet its light is not diminished. "And they shall bear with thee the burden of the people." Tell them upon what condition they are appointed, to take upon themselves the care of any children who are burdensome and unruly. "And thou shalt not bear it by thyself alone." This is the answer to thy complaint, "I am not able by myself alone" (Sifri). And unto the people shalt thou say, "Hold yourself ready," "Hithkadeshic," get yourself ready for punishment, as it is said, "Hakdisheim leijom haregah," (Jeremiah 12). "But up to a full month" (shell ye eat flesh) thus the best of them were punished by being sick in their beds ere their souls fled, but of the wicked it is said "the flesh was yet between their teeth" (they perished ere they even chewed it). Thus we are taught in the Sifri, but ere the Mechil-tah it is reversed, "the wicked ate and suffered thirty days, but the better class passed away whilst the flesh was yet between their teeth." "Until it come out at your nostrils," as Oukelos translates it, "until you will loath it," and it will seem to you as if you gorged yourselves with it until it came out at your nostrils. "Vehayah lachem lezara," ye will be more anxious to get rid of it than ye were anxious to obtain it. But in the words of Rabbi Moses, the Expounder, I have seen (says Rashi) that there is a language in which a sword is called "zara" (thus shall it be as swords to you) "because that ye have despised the Lord who is in the midst of you." Had I not planted any Schechimah amongst you, your hearts would not have been so proud to cause all these dissensions. And Moses said, "Six hundred thousand men on foot." He was not particular about mentioning the three thousand additional. But Rabbi Moses, the Expounder, explains that only those wept who had gone out of Egypt. "Shall flocks and herds be slain for them that they should suffice for them?" Rabbi Akiba and Rabbi

Simeon expound this in different ways. Rabbi Akiba says Moses readily doubted if there would be sufficient for them, and, although, this was a more grievous sin than when he said, "Hear now, ye rebels" (Numbers 20). But as he did not say this publicly the Torah condoned his offense and he was not punished, but at Meribah the sin was committed publicly. Rabbi Simeon said, "The Lord forbid!" Such a thought never entered this righteous man's mind. He of whom it is written, "In all my house is he faithful," should say that the Omnipresent cannot supply us sufficiently! But this is what he said, "Six hundred thousand men on foot, and thou hast said flesh will I give them a whole month, and after that wilt slay such a great nation! Shall flocks and herds be slain for them that they themselves might be slain thereafter, and that meal may suffice for them forever, is this your praise? As though one would say to an ass, 'Take this car of barley and then I will cut off your head!' To this the Holy One, blessed be He, replied, "And if I will not give they will say my hand is too short." Is it good in thy eyes that they should consider my hand as too short, let them perish and a hundred like them, and my hand should not be too short before them even for one hour. Now shalt thou see whether my word shall come to pass unto thee. Rabban Gambiel, the son of Rabbi Judah, the prince, said: "It is impossible to determine the end of their quarrels, inasmuch as they are only seeking a pretext, nothing will suffice them, if you will give them the flesh of large cattle, they will say we wanted small cattle, and if you give them small cattle they will say we wanted large cattle; we wanted beasts and fowl; we wanted fish and locusts; therefore, said he, they will say my hand is too short. Said Moses, "I will go and conciliate them."

בן אהרן

National Conference of Jewish Social Service.

Mr. Joseph H. Levin, president of the National Conference of Jewish Social Service, has issued a call to the officers and directors of the Jewish social agencies throughout the country for representation from the ranks of the social workers and interested lay citizens for attendance at the 1921 meeting in Milwaukee, June 19-22.

The importance of this conference meeting is emphasized by Mr. Levin when he declares that it is the intention of those in charge of the conference to make it notable in every way, in numbers, in the variety of topics treated, in the dignity of its sessions, in the seriousness with which the subjects chosen for discussion will be treated.

"We desire to reach a new level of attainment at the Milwaukee conference," said Mr. Levin, "and to achieve this end it is necessary not only to prepare and carry out a program; it is also imperative that a representative gathering of professional and lay workers in the field of social service is present and takes part in the proceedings. An organization so pleased with its own work that it does not see the value of further study and information is already behind the times. Let us not slump in our work, but bravely strive for wider interest, for more intensive study of our problems, for clearer vision of what is desirable and attainable.

"The National Conference of Jewish Social Service is the annual tonic for the wearied worker or official who has become a routine or a pessimist or a cynic in regard to the social program. The conference stimulates and revives.

"It shows what can be done in one line of work or another by alert intelligence or by successful experimentation. It brings one in touch with a country-wide effort for social betterment and sends all away with renewed hope and with fresh assurance that though our objective may be far off, we can make our way towards the goal.

"Every organization should feel an obligation in behalf of the vitality of its own work, to see that its workers are present at the Milwaukee conference, and laymen also should realize their duty to attend. For our conference formulates and delivers the message of Jewish social service. No other organization can speak in the name of that service, and every association engaged in such work and worthy of its mission will help to make the conference a helpful social authority."

Inspect Camp Quabbin.

Camp Quabbin, beautifully located on Lake Quabbin, Greenwich, Mass., was opened for inspection on Decoration Day and a number of visitors took advantage of the opportunity and spent a pleasant holiday there. Among them were Rev. Dr. Moses Hyamson, Dr. I. L. Goodfriend, Dr. Greenwald, Mr. and Mrs. Oberfelder, Mr. and Mrs. Rubins, Mr. and Mrs. I. Friedman and Judge Giffen.

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JOSEPH C. HYMAN, 111 EAST 101st ST., N. Y. CITY. Phone: LENOX 7468.

Adath Israel Notes.

The Adath Israel Sisterhood will hold a social afternoon on Tuesday, June 14, at 2 p. m. in the vestry rooms, to which the public is invited.

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Mt. Neboh Temple Notes. The closing exercises of the Religious School were held on Sunday morning. A very interesting program, consisting of prize essays, Hebrew readings and translations, was rendered by the children. Mr. David E. Goldfarb, chairman of the School Board, presided. Rabbi Eiseman delivered a brief address and Mrs. D. E. Goldfarb, the principal of the school, distributed the certificates of merit and diplomas. Thirteen pupils were graduated from the school. Gold medals, gold pieces, books, etc., were distributed to those whose work showed the greatest proficiency. Children who attended the temple services on Sabbath morning regularly were awarded a prayerbook. This has been the largest and most successful school year in the congregation's history. The enrollment was 550 children. Rabbi Eiseman has completed a course of studies with his confirmation class on "The Principles of Judaism." The class meets regularly on Saturday morning. Forty-two children will be confirmed on Shabuoth morning. A reception for the medals, gold pieces, books, etc., were confirmation class will be held on Sunday evening in the vestry rooms of the

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temple. There will be music and refreshments.
 The Sisterhood completed its year's work on Monday afternoon, when the last meeting was held. This has been one of the most successful years in the history of the Sisterhood. Its charitable activities have been broadened so that its main charity, the Bread and Milk Fund, now takes care of 50 per cent. more persons. Mrs. David E. Goldfarb, the president, outlined a very comprehensive plan for next season's activities. The membership of the Sisterhood is now over 600 ladies.
 The annual strawberry festival of the Sisterhood was held last Saturday evening in the vestry. There were dancing and refreshments. Over 400, the capacity of the rooms, were present. These congregational events held during the year have created a fine spirit of sociability among the members and friends of the Temple.
 The Junior League at its last meeting presented to Miss Florence Mendheim, the supervisor of the League, a very beautiful bag in appreciation of her services on behalf of the League.

Dr. Hirsch to be Honorary President of Liberal Seminary.

On Sunday morning, May 22, at the seventieth birthday celebration of Dr. Emil G. Hirsch at Temple Sinai, Chicago, Dr. Stephen S. Wise, rabbi of the Free Synagogue, said in the course of his address:

"I offer Dr. Hirsch a birthday gift in the name of the Free Synagogue. We are about to establish in New York a Jewish Institute of Religion for the training of men for the Liberal Jewish ministry, young Jewish graduates of American colleges and universities. As the founder, I offer Dr. Hirsch the honorary presidency and a visiting professorship of Jewish Theology in this institute. Long before this, with his profound and versatile scholarship and his power of inspiration over youth, Dr. Hirsch should have been called to the leadership of an institution to train men for the Liberal rabbinate. This opportunity we bring him today, assuming that Sinai will have the wisdom and generosity in the larger cause to let Hirsch come to us and teach us for at least one month every year, that our youth fitting themselves for his calling may sit at his feet."

In response, Dr. Hirsch accepted the offer of honorary presidency and visiting professorship in the Jewish Institute of Religion and made an appeal for its support. Two members of Sinai immediately offered \$1,000 each for the work. Dr. Wise hopes that ultimately a large sum will be secured to serve as the foundation of an Emil Hirsch professorship at the institute.

The Roumanian Government has instructed the authorities not to arrest emigrants from Ukraine when they arrive in Bessarabia without permits. The officials have also been directed to assist the refugees for a certain period.

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Institutional Synagogue Cornerstone to Be Laid.

The Institutional Synagogue, through its Committee of Arrangements, headed by Messrs. Victor Friedman and Max Weinreich, has prepared a novel ceremony for the laying of its cornerstone for Sunday afternoon, June 19, at 2.30 p. m. In addition to representative Jewish speakers, United States Senator Calder, and Mayor Hylan are expected to represent the citizenship of the State and city.

For Sunday, June 26, the Young Folks' League is planning an excursion up the Hudson to Poughkeepsie on the steamer "Highlander."

By royal decree, Signor Luigi Luzzatti, Minister of State and former Prime Minister, has been appointed a Senator of Italy, which brings the number of Jewish members of the Senate up to twenty.

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Upon the petition of Emil Frenkel and Sanford H. E. Freund, as surviving trustees of Max Freund, deceased, residing, respectively, at 8 East 81st Street, and 1 West 70th Street, in the Borough of Manhattan, City of New York;
You and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 12th day of July, 1921, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Emil Frenkel and Sanford H. E. Freund, as surviving Trustees of the Last Will and Testament of said deceased, should not be judicially settled.
In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.
Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the County of New York, the 24th day of May, in the year of our Lord, one thousand nine hundred and twenty-one.
DANIEL J. DOWDNEY,
Clerk of the Surrogate's Court.

JEWISH CALENDAR.
5681 1920-21
1st day Shabbath... Sunday, June 13
Rosh Chodesh Tam-mus... Thursday, July 7
Fast of Tammus... Saturday, July 23
Rosh Chodesh Ab... Friday, August 5
Fast of Ab... Saturday, August 13
Rosh Chodesh Mlul. Sunday, September 4
Rosh Hashanah... Monday, October 3
Yom Kippur... Wednesday, October 13
1st day Succoth... Monday, October 17
Shemini Atzereth... Monday, October 17
Simchath Torah... Tuesday, October 25

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Theological Seminary Graduates Eight Students.

The annual commencement exercises of the Jewish Theological Seminary were held at Aeolian Hall, West Forty-second street, last Sunday afternoon. Dr. Cyrus Adler, acting president, presiding.

The degree of Rabbi was conferred upon Max Arzt, Solomon Grayzel, Arthur Harold Neulander, Benjamin Plotkin, Solomon Rivlin, Goodman Alikum Rose, Theodore Shabshelowitz, and Elias Charles Sydney.

The degree of Doctor of Hebrew Literature was conferred upon Louis M.

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Diplomas of the Teachers' Institute of the seminary were awarded to the following: Benjamin Aaronson, Morris Arzt, Emanuel Bublik, Lucy Carlin, David Cedarbaum, Harry Coopersmith, Isaac Davis, Samuel Dinin, Joseph Meyer Fish, Dora Flax, Max Israel Goldman, Isaiah Heller, Anna Kaufman, Isidore Jehuda Lapson, Bella Levine, Morris Mondzak, Solomon Novogrodsky, Tillie Paskofsky, Nathan Savitsky, Julia Schander, Bertha Singer, Rebecca Tuvvin, Fred Weiser, Tillie C. Weitzman, and Ella Irene Wiedansky.

The Laemmlein Buttenwieser Bible prize: "Ezekiel, Chapters 40-48, in Its Relation to the Pentateuchal Legislation," divided between Morris Schatz and Max Zucker.

The Aaron Friedenwald prize in Jewish theology: "The Individual Prayer in Rabbinic Literature, Its Bearing on the Liturgy and Its Theological Significance," awarded to Max Arzt.

The Alexander Kohut Memorial prize: "The Concept of Other Worldliness in Tannaitic Literature," divided between Solomon Grayzel and Benjamin Plotkin.

The Alumni Association prize: "An Analysis of the Unique Mss. of R. Elijah Capsali's Treatise on Kibbud Ab Va-em, Supplemented by a Biography of the Author," awarded jointly to Max D. Davidson and Louis M. Levitsky.

The Rabinowitz Memorial prize: "A Critical Analysis of the Song of Songs," awarded to Joseph Miller.

The Lampion Homiletic prizes for the best sermons written and preached in the seminary. First prize awarded to Alter F. Landesman. Second prize awarded to Arthur H. Neulander.

The Irving Lehman prize in public speaking. First prize awarded to Herman Hallperin. Second prize awarded to Joseph Marcus.

The Junior prizes for industry and progress. First prize awarded to Leon Liebreich. Second prize awarded to Louis Resnikoff.

The Junior prize for the best class essay awarded to Eli Resnikoff.

The Steinbach scholarship for attaining the highest mark in the annual examinations, awarded to Joseph Marcus.

The Teachers' Institute prizes were awarded as follows: The Rothstein prize for the highest standing in the graduating class, awarded to Morris Mondzak.

Best graduation essays on religion, history and pedagogy, prize awarded to Bertha Singer.

The Alumni prize for industry and progress, awarded to Tillie Weitzman.

Student prizes for progress and attendance: Second year class prize equally divided between Solomon Hauptman and Rebecca Letz. First year class prize awarded to Abraham Friedman. Honorable mention, Yetta Sameth.

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Rabbi Stern Nine Years in New Rochelle The first of June marked the completion of nine years' service of Rabbi Richard M. Stern with Temple Israel. In connection with the regular weekly services held last Friday evening, he delivered an anniversary address, reviewing the events of the year past and stating his ideas concerning the future of the congregation. The responsibilities that devolve upon both congregation and its minister constituted the subject of the sermon. The annual confirmation exercises will be held on Sunday morning, June 12, at 10 o'clock. The fifteen members of the confirmation class are: Marjorie Ballin, Marshall Berman, Dorothy Cohen, Ethel Engelson, Marjorie Frank, Mortimer Furtich, Herbert Green, Rose Kahn, Julius F. Levine, Elizabeth Lewis, Bernice Metzger, Beatrice Politzer, Helen R. Stern, Alice D. Storck and Morton Linder.

New York Branch of United Synagogue of America Launches Back to the Synagogue Movement.

The Back to the Synagogue Movement which was launched by the New York branch of the United Synagogue among non-synagogal groups a few weeks ago when the I. O. B. A. unanimously endorsed the movement at their annual convention in Atlantic City will be continued among the various congregational groups this week. A general city-wide appeal will be made on the first and second day of Shaboth to all who attend the services on those days to affiliate with some synagogue. While the United Synagogue is making all the arrangements for speakers and for the distribution of literature, etc., the aim of the movement reaches beyond the scope of the New York branch. It is hoped that affiliation will be stimulated not only for the benefit of United Synagogue congregations, but that as a result of the movement our fellow-Jews will be convinced of the need of their being part of some Jewish congregation, each according to his own beliefs.

SUN., MON. & TUES., JUNE 12, 13 and 14. THOS. H. INCE'S "CIVILIZATION"—In Ten Big Acts. WED. and THURS., JUNE 15 and 16. EILEEN PERCY in "BEWARE OF THE BRIDE" FRI. and SAT., JUNE 17 and 18. JUNE CAPRICE and GEORGE B. SEITZ in "ROGUES AND ROMANCE" LYRIC THEATRE MT. VERNON

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KLEIN, WILLIAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Klein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rogers & Rogers, their attorneys, at No. 65 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of June, 1921, next.

ROGERS & ROGERS, Administrators. Office and P. O. Address, 65 Broadway, Borough of Manhattan, New York City.

MENDELSON, ISAAC.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Mendelson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of House, Grossman & Vorhaus, her attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of July, 1921, next.

HOUSE, GROSSMAN & VORHAUS, Attorneys for Administrator, Office and P. O. Address, 115 Broadway, Borough of Manhattan, New York City.

WERTHEIM, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Wertheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob I. Berman, one of the Executors, No. 123 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of July, 1921, next.

JACOB I. BERMAN, Administrator. Office and P. O. Address, 123 Broadway, Borough of Manhattan, New York City.

ARONSON, FREDERICK H.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick H. Aronson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Morris & Schiff, her attorneys, at No. 330 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of August, 1921, next.

MORRIS & SCHIFF, Attorneys for Administrator, Office and P. O. Address, 330 Broadway, Borough of Manhattan, New York City.

OLSHIN, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Olshin, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Morris & Schiff, her attorneys, at No. 330 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of August, 1921, next.

MORRIS & SCHIFF, Attorneys for Administrator, Office and P. O. Address, 330 Broadway, Borough of Manhattan, New York City.

BRANDT, BELLA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bella Brandt, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Louis Manheimer, her attorney, at No. 163 West 34th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of September, 1921, next.

LOUIS MANHEIMER, Attorney for Administrator, Office and P. O. Address, 163 West 34th Street, Borough of Manhattan, New York City.

ROUVANT, FANNY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Rouvant, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Hays & Wadhams, their attorneys, No. 43 Exchange Place, Borough of Manhattan, New York City, on or before the 30th day of September, 1921, next.

HAYS & WADHAMS, Attorneys for Executors, Office and P. O. Address, 43 Exchange Place, Borough of Manhattan, New York City.

MARK, W. BENNETT.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against W. Bennett Marx, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob I. Berman, their attorney, at No. 346 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23rd day of August, 1921, next.

JACOB I. BERMAN, Attorneys for Executors, Office and P. O. Address, 346 Broadway, Borough of Manhattan, New York City.

DOCTER, SOPHIA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophia Docter, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Frederick Klein, her attorney, at No. 277 Broadway, in the City of New York, Borough of Manhattan, on or before the 18th day of November, 1921, next.

FREDERICK KLEIN, Attorney for Executor, No. 277 Broadway, Borough of Manhattan, New York City.

SAFFIAN, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Saffian, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Ottenberg, her attorneys, at No. 206 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of October, 1921, next.

WISE & OTTENBERG, Attorneys for Administrator, Office and P. O. Address, 206 Broadway, Borough of Manhattan, New York City.

FISCHLOWITZ, ADOLPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Fischlowitz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Emanuel Hertz, No. 149 Broadway, in the City of New York, on or before the 15th day of September, 1921, next.

EMANUEL HERTZ, Attorney for Administrator, No. 149 Broadway, Borough of Manhattan, New York City.

STERN, JOSEF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josef Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel A. Potter, her attorney, at No. 79 East 130th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of November, 1921, next.

SAMUEL A. POTTER, Attorney for Executor, Office and P. O. Address, 79 East 130th Street, Borough of Manhattan, New York City.

NEW ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham New, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stein & Salant, their attorneys, at No. 1338 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

STEIN & SALANT, Attorneys for Executors, Office and P. O. Address, 1338 Broadway, Borough of Manhattan, New York City.

FALEK, FANNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Falek, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Oscar Lowenstein, their attorney, at No. 27 Cedar Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of July, 1921, next.

OSCAR LOWENSTEIN, Attorney for Executors, No. 27 Cedar Street, Borough of Manhattan, New York City.

SILBERBERG, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Silberberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Louis Rosenberg, her attorney, at No. 116 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of August, 1921, next.

LOUIS ROSENBERG, Attorney for Administrator, Office and P. O. Address, 116 Nassau Street, Borough of Manhattan, New York City.

STERZELBACH, MINNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Minnie Sterzelbach, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Baker & Obermeyer, her attorneys, at No. 34 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of August, 1921, next.

BAKER & OBERMEYER, Attorneys for Executor, Office and P. O. Address, 34 Nassau Street, New York City.

WOLGIN, AARON.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron Wolgin, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Kantrowitz & Esberg, No. 330 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of September, 1921, next.

KANTROWITZ & ESBERG, Attorneys for Administrator, No. 330 Broadway, Borough of Manhattan, New York City.

REINER, PINCUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pincus Reiner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel Manheimer, her attorney, at No. 253 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 21st day of November, 1921, next.

SAMUEL MANHEIMER, Attorney for Administrator, Office and P. O. Address, 253 Broadway, Borough of Manhattan, New York City.

TURK, ISRAEL S.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel S. Turk, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Cohen, Haas & Schimmel, her attorneys, at No. 302 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of November, 1921, next.

COHEN, HAAS & SCHIMMEL, Attorneys for Administrator, Office and P. O. Address, 302 Broadway, Borough of Manhattan, New York City.

ELIE, PHILIP.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Elie, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Harry L. Horwitz, her attorney, at No. 276 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23rd day of November, 1921, next.

HARRY L. HORWITZ, Attorney for Executor, Office and P. O. Address, 276 Fifth Avenue, Borough of Manhattan, New York City.

WEINTRAUB, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Weintraub, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel Hellinger, her attorney, at No. 305 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of October, 1921, next.

SAMUEL HELLINGER, Attorney for Executors, 305 Broadway, New York City.

MONNESS, HYMAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Monness, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of September, 1921, next.

LIND & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan, New York City.

HOCHSTER, MOSES.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Hochster, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel A. Potter, her attorney, at No. 79 East 130th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of November, 1921, next.

SAMUEL A. POTTER, Attorney for Executor, Office and P. O. Address, 79 East 130th Street, Borough of Manhattan, New York City.

BIRNBAUM, BERNHARD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernhard Birnbaum, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of H. S. & C. G. Bachrach, his attorneys, at No. 215 Montagu Street, in the Borough of Brooklyn, in the City of New York, State of New York, on or before the 1st day of July, 1921, next.

H. S. & C. G. BACHRACH, Attorneys for Executor, Office and P. O. Address, 215 Montagu Street, Borough of Brooklyn, New York City.

ROSENTHAL, IGNATIUS LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatius Louis Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Whitman, Ottenger & Ranbom, their attorneys, at No. 120 Broadway, in the City of New York, State of New York, on or before the 11th day of July, 1921, next.

WHITMAN, OTTENGER & RANBOM, Attorneys for Administrator, 120 Broadway, Manhattan, New York City.

SHAPIRO, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Shapiro, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob Shapiro, their attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1921, next.

JACOB SHAPIRO, Attorney for Executors, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

GROSS, FANNIE M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie M. Gross, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Milton Mayer, her attorney, at No. 230 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of August, 1921, next.

MILTON MAYER, Attorney for Executor, Office and P. O. Address, 230 Broadway, Borough of Manhattan, New York City.

ISAACS, REGINA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Regina Isaacs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Emanuel Hertz, Esq., No. 149 Broadway, in the City of New York, on or before the 25th day of September, 1921, next.

EMANUEL HERTZ, Attorney for Executor, No. 149 Broadway, Borough of Manhattan, New York City.

BUCHERMAN, ISIDORE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidore Bucherman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Ellmann & Ellmann, her attorneys, at No. 80 Pine Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of October, 1921, next.

ELLMANN & ELLMANN, Attorneys for Administrator, Office and P. O. Address, 80 Pine Street, Borough of Manhattan, New York City.

LEVY, HANNAH K.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah K. Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Otto A. Samuels, their attorney, at No. 217 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of October, 1921, next.

OTTO A. SAMUELS, Attorney for Executors, Office and P. O. Address, 217 Broadway, Borough of Manhattan, City of New York.

RABINER, LENA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lena Rabiner, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Morris & Samuel Meyers, her attorneys, at No. 1 Madison Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of November, 1921, next.

MORRIS & SAMUEL MEYERS, Attorneys for Executor, Office and P. O. Address, 1 Madison Avenue, Borough of Manhattan, New York City.

DREYFUSS, THEOPHILE G.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theophile G. Dreyfuss, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Maurice B. and Daniel W. Blumenthal, their attorneys, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 3rd day of October, 1921, next.

MAURICE B. and DANIEL W. BLUMENTHAL, Attorneys for Administrator, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

STEINDLER, JOSEPH J.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph J. Steindler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lowenthal & Hirsch, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 14th day of October, 1921, next.

LOWENTHAL & HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

STERN, WILLIAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Stern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Guggenheimer, Strasser & Meyer, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921, next.

GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 1st day of October, 1921, next.

STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

BERNHIMER, GERTRUDE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gertrude Bernheimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rose & Harris, their attorneys, at No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June, 1921, next.

ROSE & HARRIS, Attorneys for Executors, No. 123 Broadway, Borough of Manhattan, City of New York.

FINE, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Fine, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Matthew Swerling, his attorney, at No. 74 Broadway, in the Borough of Manhattan, in the City, County and State of New York, on or before the 7th day of July, 1921, next.

MATTHEW SWERLING, Attorney for Administrator, Office and P. O. Address, 74 Broadway, Borough of Manhattan, New York City.

GUNTHER, NATHAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Gunther, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Julius J. Michael, No. 115 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of July, 1921, next.

JULIUS J. MICHAEL, Attorney for Executors, 115 Broadway, N. Y. City.

SCHWARTZ, MOSES L.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses L. Schwartz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, No. 242 Fourth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of October, 1921, next.

JULIUS L. SCHWARTZ, Administrator, C. T. A. HENRY DANZIGER, Attorney for Administrator, C. T. A. Office and P. O. Address, 381 Fourth Avenue, Borough of Manhattan, New York City.

GOLDBERG, ROSALIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Goldberg, late of 22 East 89th Street, City, County and State of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, namely, at the office of Harry E. Berlincik, his attorney, at No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th day of October, 1921, next.

HARRY E. BERLINICK, Attorney for Executor, No. 160 Broadway, Borough of Manhattan, New York City.

BLUMENTHAL, DAVID.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Jacob L. Holtzman, their attorney, at No. 333 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of October, 1921, next.

JACOB L. HOLTZMAN, Attorney for Executors, Office and P. O. Address, 333 Broadway, Borough of Manhattan, New York City.

BLUM, ADOLF.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Blum, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Harry Stecker & Stecker, No. 110 William Street, in the City of New York, on or before the 23rd day of July, 1921, next.

PAUL A. BLUM, Administrator. STECKER & STECKER, Attorneys for Administrator, 110 William Street, New York City.

HIRSCH, EDWARD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Wolf & Kohn, No. 377 Broadway, in the City of New York, on or before the 17th day of October, 1921, next.

WOLF & KOHN, Attorneys for Executors, No. 377 Broadway, Borough of Manhattan, New York City.

BAER, ADOLPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Baer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Avel H. Silverman, their attorney, at Times Square, 42d Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of October, 1921, next.

AVEL H. SILVERMAN, Attorney for Executors, Office and P. O. Address, Times Building, 42d Street and Broadway, Borough of Manhattan, New York City.

FALEVITCH, IKE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ike Falevitch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of John P. Broome, her attorney, at 17 East 42d Street, Borough of Manhattan, in the City of New York, on or before the 28th day of November, 1921, next.

JOHN P. BROOME, Attorney for Administrator, 17 East 42d Street, New York City.

ELIAS, HUGO.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hugo Elias, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Guggenheimer, Strasser & Meyer, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of December, 1921, next.

GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 1st day of October, 1921, next.

STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

BERNHIMER, GERTRUDE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gertrude Bernheimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rose & Harris, their attorneys, at No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June, 1921, next.

ROSE & HARRIS, Attorneys for Executors, No. 123 Broadway, Borough of Manhattan, City of New York.

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JULIUS J. MICHAEL, Attorney for Executors, 115 Broadway, N. Y. City.

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JULIUS L. SCHWARTZ, Administrator, C. T. A. HENRY DANZIGER, Attorney for Administrator, C. T. A. Office and P. O. Address, 381 Fourth Avenue, Borough of Manhattan, New York City.

GOLDBERG, ROSALIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Goldberg, late of 22 East 89th Street, City, County and State of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, namely, at the office of Harry E. Berlincik, his attorney, at No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th day of October, 1921, next.

HARRY E. BERLINICK, Attorney for Executor, No. 160 Broadway, Borough of Manhattan, New York City.

BLUMENTHAL, DAVID.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Blumenthal, late of the County of

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